

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. XI, No. 10 }  
WHOLE No. 271 }

JUNE 20, 1914

{ PRICE 10 CENTS  
{ \$3.00 A YEAR

### CHRONICLE

Home News: The Panama Tolls Repeal—The Mediation Conference. Austria: A Gigantic Fraud. Canada: Another Outrage on Catholics. China: Yuan, "White Wolf" and the Army—Yuan's "Republic." France: Forming a Ministry—Jeanne d'Arc Celebration. Germany: Welcome to Felix Cardinal von Hartmann—The Latest Socialist Agitation. Greece: Another War Brewing. Ireland: Clongowes College Centenary—The National Volunteers. Italy: Another Strike. Mexico: The Rebels' War on Religion.....217-220

### TOPICS OF INTEREST

The Protest against Nathan—The Priest and the Criminal—Fourteen Million Bibles—Results of the French Elections—The Ferrer Modern School—The Present State of the Indian Missions.....221-227

### COMMUNICATIONS

The Mexican Clergy—The Catholic Summer

School—Catholic Social Work in Baltimore—The Catholic Medical Mission Propaganda—Leaders Wanted for Action—Organized Protests Against Villa—Catholic Calendars and Cards—"What Shall We Do?".....227-229

### EDITORIAL

A Comparison and a Lesson—Father Faber's Centenary—Molars and Morals—Six Hundred Months—Every Nation under Heaven—Nagging.....230-233

### LITERATURE

"The Excellent Doctor."

REVIEWS: Memories of My Youth, 1844-1865—Irish Literary and Musical Studies—Notes of a Son and Brother—Spiritual Director and Physician—Where No Fear Was—Joseph Pulitzer—The Heart of the Antarctic—Antarctic Penguins—Christianity and Ethics—The Essence of Astronomy.

BOOKS AND AUTHORS: Coming Publications—

Father Bonvin Honored—The Dying Girl—Beyond the Road to Rome—John Ayscough's Letters from Home.....233-237

BOOKS RECEIVED.....233-237

### EDUCATION

Mother Stuart's Impressions.....238

### ECONOMICS

Seaweed and Its Extracts.....238-239

### NOTES AND COMMENTS

Anglican Conversions—Distributing Catholic Literature—Suffragists' Message from the Other World—Bigotry in Ohio—Southern Baptist Fulminations against "Papists" and Automobiles—Father M. J. O'Connor, S.J.—A Protestant's Opinion of AMERICA.....239-240

### CHRONICLE

**Home News.**—The debate on the Panama tolls repeal has come to an end at last. On June 12 the bill, which had been amended in the Senate the previous day by a vote of fifty to thirty-five, passed the House by a vote of two hundred and sixty-one to seventy-one. The amendment read as follows:

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled That . . . "No tolls shall be levied upon vessels engaged in the coastwise trade of the United States," be, and the same is hereby, repealed.

Section 2—That the third sentence of the third paragraph of said section of said act be so amended as to read as follows:

"When based upon net registered tonnage for ships of commerce, the tolls shall not exceed \$1.25 per net registered ton, nor be less than 75 cents per net registered ton, subject, however, to the provision of Article 19 of the convention between the United States and the Republic of Panama, entered into November 18, 1903.

"Provided that the passage of this act shall not be construed or held as a waiver or relinquishment of any right the United States may have under the treaty with Great Britain, ratified the 21st of February, 1902, or the treaty with the Republic of Panama, ratified February 26, 1904, or otherwise to discriminate in favor of its vessels by exempting the vessels of the United States or its citizens from the payment of tolls for passage through said canal, or as in any way waiving, impairing, or affecting any right of the United States under said treaty or otherwise, with respect to the sovereignty over or the ownership, control, and management of said canal and the regulation of the condition or charges of traffic through the same."

Thus closes a long-drawn-out discussion which had become stale and unprofitable. The closing debate in the Senate was vigorous and at times almost stormy. In the House twenty Democrats voted against the Senate amendments; thirty-four Republicans and three Pro-

gressives voted for it. Many of the Representatives are of the opinion that the whole discussion will be reopened as soon as the Republicans return to power. The action of the Administration will, no doubt, furnish campaign orators with material for some time to come; and the Democrats will find it hard to give a satisfactory reason for their quick desertion of a principle which they insisted on at the Baltimore convention.

The Mediation Conference drags on at Niagara, but the prospects of a satisfactory conclusion are little better than they were a week ago. Owing to Huerta's determination to blockade Tampico and thus keep the Antilla from landing for the Constitutionalists arms

shipped from New York, a crisis was threatening on June 8, but subsequently Huerta rescinded his order and the Wilson Administration engaged to see that no arms or ammunition entered Mexican ports from the United States. The American delegates have been insisting that the Provisional President of Mexico should be one of the revolutionary leaders, and wish to have Carranza officially represented in the conference though that leader refuses, meanwhile, to suspend military operations against the Federalists. But the Huerta and A. B. C. mediators will not admit Carranza delegates under any such conditions. On June 12 the mediators drafted a protocol arranging for the setting up of a provisional government, prior to the ending of the conference, a resolution which depends upon too many "if's" to be of much value. The Wilson administration's insistence that Carranza's delegates shall be allowed to share in the deliberations, and that an active Constitutionalist shall succeed Huerta threaten to make agreement impossible. Mr. Wilson's apparent admiration for Villa and Carranza is as difficult to explain as his aversion to Huerta. Certainly the Ad-

ministration is doing little to make the mediators' task an easy one.

**Austria.**—Investigations are being made into what is apparently a gigantic case of graft and wholesale deception. It is thought that fraud to the extent of 18 million crowns has been practised in the

*A Gigantic Fraud* manufacture of cloth for the use of the army. Evidence is said to exist that such practices have been systematically carried on for many years. Various higher officers are believed to have been implicated in the transactions, since it is difficult to understand how the deception could have been carried on without the connivance of at least some of the army officials. At the very opening of the investigation the responsible factory manager sought to withdraw himself from an earthly tribunal by committing suicide. His attempt, however, was frustrated.

**Canada.**—For thirty years and more the sixty-fifth regiment has acted as guard of honor in the Montreal Corpus Christi procession. On April 14 last Colonel

*Another Outrage  
on Catholics*

Hughes, Minister of Militia, announced that the carrying of rifles in church parades and other religious gatherings is against the regulations. Side arms may be worn, but they may not be drawn. Consequently the sixty-fifth told the ecclesiastical authorities that they could not do their part. Colonel Hughes affects surprise, asking why the regiment can not march without its arms; and adds insult to injury by offering to march in the procession himself. The reason is obvious. The regiment would be a guard of honor to Christ, and a guard without arms is an absurdity. Its act was never a mere compliment, but a solemn profession of faith. Colonel Hughes apparently knew this quite well. He knew that the Corpus Christi procession differs essentially from a church parade. The regulations to which he called attention mention, it is said, church parades only. Colonel Hughes, therefore, introduced "other religious gatherings" of his own authority, thinking to cover the procession. But the Corpus Christi procession is not formally a religious gathering. It is something unique. Colonel Hughes is, no doubt, an object of admiration to his fellow-Orangemen. The Borden Government may enjoy trampling on the Catholics of Quebec, who put them into power and enable them to stay there, and Catholics from Quebec may conceive it their duty to sit in council, at least for the present, with Colonel Hughes.

**China.**—President Yuan's troops are reported to have again "overtaken, defeated" and even "surrounded" "White Wolf's" bandits, who have lately been occupied in burning and looting towns and villages in the Province of Kan-su. The robber chief's activities are said to represent a wide-spread insurgence secretly fostered

both by the deposed Manchus and discontented Republicans. To save the situation, Yuan Shih-Kai relies upon the army, of which, according to the Constitution, he is commander-in-chief, and he is also ruler of the navy. He can and will decide their system of organization and their respective strength in view of the needs or dangers of the country. Neither can any expenses in these two departments be reduced without his permission. This is considered by many as a most dangerous feature in the new Constitution, which is at bottom the triumph of the military party and the defeat of the Cantonese faction. Henceforth it may be said that the army rules the country, and above all rules the President, and should it wish to show its power he can not but bow to its will.

The duties of citizens, as laid down in the document, are principally to pay taxes and be enlisted as soldiers. Nothing is said about allegiance to the President or to the form of government;

*Yuan's "Republic"* nothing about patriotism, the craze of the student-class; nothing about rebellion, joining secret societies, associating with pirates, robbers, salt smugglers, and other riff-raff which abound in China and prey upon its peaceful inhabitants. During the last two years all the high functions of State, both at Peking and in the provinces, were entrusted to men educated abroad. Many of these, though deficient in Chinese classical lore, were enlightened and progressive men, and did all in their power to suppress superstition, put down corruption and dishonesty and eliminate inefficiency. Such men are now all brushed aside, as the President finds it impossible to carry out his plans through them. This will, doubtless, provoke reaction, and coupled with other elements of national discontent, may prove a danger in the future. Should opposition continue or be renewed—and both may be expected—the President has behind him the army, in which is placed all his confidence. He thus hopes to remain the "strong man," and lead the country from its present chaotic and disorganized condition to a state of permanent peace, order and prosperity.

**France.**—The politicians are playing for position with regard to the Three Years' Military Service law. M. Delcassé failed to form a ministry, whereupon M. Ribot undertook the task. He gathered his *Forming a Ministry* men together but held office for one day only, the Chamber declaring its want of confidence in him the moment he met it. Whereupon Viviani undertook the task again, making further concessions to the enemies of the Three Years. At first he announced that he would introduce legislation for general military training that would take the place of one year under the colors: now he promises that legislation as soon as possible. The general opinion is that he and his friends have been playing a part, and that a little pressure from M. Combes is all he needs to come out openly for the repeal of the Three Years' law.



The celebration of the feast of Jeanne d'Arc was enthusiastic throughout France. In some places the people came in conflict with the authorities. Thus, in the North these took offence at one who displayed the papal colors. At Orléans itself there was the division, now become usual, between the ecclesiastical celebration and the civil, owing to the encroachment of the civil authorities on the rights of the bishop and chapter.

*Jeanne d'Arc  
Celebration*

**Germany.**—The demonstrations which marked the return from Rome of the new Cardinal Archbishop, Felix von Hartmann, to his metropolitan see have again given evidence of the courage and faith of German Catholics. All the towns and villages along the Rhine, from Coblenz to Cologne, were festive with flags and bunting. Everywhere, as the steamer conveying the Cardinal passed by, all the bells of the churches rang out their greetings and the multitudes waved their welcome from the shore. At Cologne, itself, he was met by the supreme burgomaster and the cathedral chapter, while at his entry into the city he was received on all sides with the most glorious ovations.

The latest plan for their anti-Government agitation devised by the German Socialists is a monster law suit to be brought against the army. They are calling for a

*The Latest  
Socialist Agitation*

million witnesses. Every former soldier who has any accusations to bring is to report at the office of the *Vorwärts*, the party organ. The Minister of War, von Falkenhayn, has in particular incurred their displeasure by allowing no insult against the army on the part of the Socialist press to pass unchallenged. They are, therefore, seeking for revenge, and at the same time striving to make political capital of their agitation. In the past session of the Reichstag they have persistently placed party agitation above any work that might be demanded by the country. Nothing, as a consequence, was accomplished by the 111 members in the German parliament. The attempts to unearth fraud or graft practised by Government officials have at times met with some success. Propaganda purposes, however, have always been more important than exactness in facts and figures. The disfigurement of the Kaiser Friedrich memorial, which called forth the greatest indignation throughout Germany, was planned, according to the judge's summary, in a Socialist society. The perpetrators in this instance had overshot their mark.

**Great Britain.**—Public feeling against the Suffragists is growing very strong on account of their multiplied acts of violence. Some are questioning, openly, the reasonableness of the Government's action

*The Suffragists*

regarding the hunger strikers. "If women choose to starve themselves," they say, "let them do so." It appears that the women

have been using drugs to produce the sickness they attributed to the violence of those that fed them, and a young man has been convicted of introducing drugs for that purpose into a prison. The idea of deportation to some island within the circuit of the British seas has been revived. The Government, however, refuses all such suggestions, maintaining that the Cat and Mouse Act is gradually wearing down the women's obstinacy. It contemplates, however, proceeding against those who provide funds for their campaigns. An inquest has just been held on an unfortunate young woman who committed suicide. Her downfall began with her joining the Suffragists. She took quickly to liquor, drugs and a generally vicious life. Some Liberal newspapers are beginning to suggest surrender, pretending that it is not just to refuse a necessary reform because a few women misbehave themselves to get it. The plea not only begs the question, for a large number of members of the Liberal party do not view the reform as necessary, but also opens the door to the gravest evils.

**Greece.**—On June 12 Greece sent to the Sublime Porte a diplomatic note which is practically an ultimatum demanding that the persecution of Hellenic subjects in

*Another War  
Brewing*

Turkish territory cease at once, and that full reparation be made for all damages to persons and property. M. Venizelos, the Greek Premier, asserts that 100,000 despoiled refugees have left, or are leaving, the Sultan's dominions. Turkey retorts that thousands of good Mussulmans have been driven from territory occupied by Hellenic troops. Greece has formally announced the annexation of Chios and Mitylene, islands which the Turks consider necessary for the protection of the Ottoman Empire, and fighting is reported to have taken place on the Asiatic littoral. That there should be a renewal of the war need surprise nobody, for last year's treaty of Athens left the situation in a very unsatisfactory state. The age-old conflict between Moslem and Christian will doubtless go on till the Turk no longer has a foothold in Europe, but there he is likely to remain, however, for some time to come, owing to the selfishness and jealousies of the Christian Powers.

**Ireland.**—The Centenary of Clongowes College during the first week in June was attended by Cardinal Logue, the President of Maynooth, Mr. John Redmond, M.P.,

*Clongowes College  
Centenary*

the Lord Chief Baron, and many other representative men in every walk of life. The opening of Clongowes in 1814 by Father Peter Kenny, one of the first priests ordained in the restored Society of Jesus, was in defiance of the then laws as was the purchase of the lands and castle from the exiled owner, General Michael Wogan Browne, a Field-Marshal of Austria, and excited such protest from the Ascendancy party that Sir Robert Peel summoned Father Kenny to answer for his conduct. The

account of the interview, in which Peel met his match, is historic, and under the advice of O'Connell, the legal obstacles were evaded. The college had over 200 students on the roll in the years preceding Emancipation, several the sons of fathers who fell in '98. One of its first professors, and third Rector, Father Bartholemew Esmonde, granduncle of Sir Thomas Esmonde, M.P., and Dr. Esmonde, M.P., had seen his father hanged, drawn and quartered. Clongowes continued during the century to maintain its lead in Irish collegiate education. The Holy Father cabled his blessing, Cardinal Logue expressed the appreciation of the Irish Episcopate for its services, and Mr. Redmond, in a bold speech instinct with Catholic and national feeling, said "the centenary was an event of supreme importance in Ireland's national life." He contrasted the jubilation of the present moment with the condition of religious and political disability and social serfdom when Clongowes opened its doors to "an Ireland, broken, impoverished, despairing. To-day, thanks to the God of our fathers, Clongowes stands in a nation transformed, filled with confidence and faith, facing with hopeful hearts a future of advancement, prosperity and liberty in what would soon be a really emancipated Ireland." Father Fegan, S.J., responding, said it would be Clongowes' duty to infuse into her students the spirit of the new life, and to remind them that they belonged to a free nation.

The formal sanction of the Irish Volunteers by Mr. Redmond has greatly stimulated the growth of the organization, and is also regarded as an important parliamentary move. His claim that the Irish Party should have special representation on its governing Council has met with some opposition.

**Italy.**—The killing of two rioters at Ancona precipitated a strike which was accompanied by great disorder and some bloodshed. In the beginning the strike appeared abortive and was called off.

**Another Strike** At this juncture the radical Socialists stirred the men to acts of extreme violence and rioting took place in many cities. In Rome the strikers erected two barricades, the better to assail the soldiers. This conduct started a reaction and 4,000 Romans paraded in protest. Later the situation grew serious. In many places traffic was disorganized. Rails were torn up; huge stones and trees were placed on the tracks; trains were stoned; stations were destroyed and an attempt was made to blow up a bridge by dynamite. Ancona, the centre of the greatest disturbance, was in a state of siege. Six warships stood off shore, their guns trained on the city. Meantime riots were taking place in Naples, Florence, Imola, Turin, Foligno and Bologna. The chief of police at Piombino was assassinated and numerous other casualties took place. The Radicals in the Chamber attacked the Government and the troops vigorously. One deputy added fuel to the flame by hold-

ing aloft a piece of blood-stained cloth and then casting it to the floor, calling upon all to behold the blood of a workman. Such will always be the outcome of principles which disregard justice and Christian charity. Radicalism is a prime offender in this matter.

**Mexico.**—Further confirmation of the atrocities perpetrated by the Constitutionalists and of their rabidly anti-religious character have come to AMERICA from reliable eye-witnesses of their proceedings, and from sources of the highest character in San Antonio, where

many of the refugees have gathered. The day following the capture of Monterey *El Pueblo*, the Carranzista organ, had an article reviling God, religion and its ministers, and declared "God's wrath and power will not be mighty enough to eclipse the glory of our conquests." In reply to a protest of the leading inhabitants the Governor promised that none would be molested because of religious belief, but on April 27 an order was issued that all Catholic churches, schools, colleges and seminaries be at once closed, and that no act of Catholic worship would be tolerated. This has become the regular sequence of Constitutionalist victories. Outrages against priests and churches followed, and the Vicar-General and Father del Campo were arrested and imprisoned. On May 12 all the priests and the twelve Christian Brothers were summoned before ex-Governor Fuentes, and ordered to pay \$500,000, and as they were unable to do so, were cast into jail. The foreign prisoners were released on the insistence of their countries' consuls and deported as criminals. The native Mexican priests are still in jail, if alive, and many have since been added to their number. Similar outrages against the Blessed Sacrament, churches, priests and religious objects are reported from Chihuahua, Sonora, Tamaulipas, Salinas and Nuevo Leon, and also the imprisonment and torture of respectable citizens because of their inability to pay the sums exacted, and frequently the spoliation and massacre of innocent victims. Father Prat, one of the American citizens imprisoned in Monterey, had been previously Rector of the Cathedral of San Antonio, and the treatment of him and his brethren has awakened much indignation among his former parishioners, who universally revered him. Among other outrages recorded, the famous church of El Roble, in Monterey, was turned into a dance hall, as has been the Church of Nuevo Laredo. The Superior and Eudist priests of the Seminary of Saltillo were ranged against the wall to be shot after they had refused to pay the large ransoms invariably demanded, and Villa is said to have nailed up a Spanish priest named Morales in a box and left him to starve. One of the highest American authorities in Mexico writes: "The war in Mexico is more anti-religious than political, with Masons as its chief instigators; and the condition of religion will become worse should Washington recognize Carranza and Villa."



## TOPICS OF INTEREST

## The Protest against Nathan

Nathan has come and gone, leaving a trail of words, not glory, behind him. He is vexed at the protest which Catholics raised against him. He can not understand it. Their accusations are untrue. He is as innocent as a lamb; he is a mild man, a harmless man, a liberal man with a deep reverence for all religion; he is a courteous man whose vocabulary does not contain a single naughty or offensive word. Such is the Italian commissioner's estimate of himself. No doubt he tried to be all this in New York. The trial was not eminently successful. He protested too much, and in the protesting passed the lie, an undignified act for a royal commissioner and a bad argument into the bargain. He contradicted himself, too, declaring in one sentence that he revered the Catholic religion, and in another implying that it was a sham. He uttered a misstatement, also, making it appear that the thousands of people who gathered at Mount Manresa, under the auspices of the Laymen's League, had protested against him in the name of the Italians, a dream those people never dreamt.

But when all has been said, the original question comes to this: Did Nathan revile the Holy See and Catholic doctrine and practice? He says he did not. Perhaps our readers will form a different opinion from the following speech delivered by Nathan in Rome, September 20, 1910:

To-morrow the whole world in its various representatives will assemble here to see how the Rome of to-day, the Rome of the Third Italy, is taking up again the destiny assigned to it. Such is the Rome which it is my honorable office to represent here, the champion of the liberty of thought which entered with the tri-color through this breach. *Another Rome*, prototype of the past, shuts itself up within limits more restricted than the walls of Belisarius, engaged in the task of confining thought within the narrowest bounds, in the fear lest, like the embalmed corpses of old Egypt, contact with the open air might turn it into dust. From there, from the fortress of dogma where the last despairing effort is being made to keep up the reign of ignorance, comes, on the one hand, the order to the faithful to banish from the schools the periodical press which tells of the life and thought of the day, and, on the other hand, thunders forth a ban against men and associations desirous of reconciling the practices and dictates of their faith with the teachings of the intellect, of practical life, of the moral and social aspirations of the civilized world. Just as in cosmic matter in dissolution, that city at the foot of the Janiculum is the fragment of a spent sun caught within the orbit of the contemporary world. When you think of next year, with its coming pilgrimage, and measure with the mental eye the smallness of the Breach before which you stand reverently in the memory of the past, you bow before the incalculable energy of thought, which, like compressed air, burst through that limited space to expand through the whole city and change its internal and external complexion.

Return, O citizens, to the Rome of one year before the Breach, to 1869. The faithful of all parts of the world gathered in pilgrimage, drawn hither by a great and solemn

affirmation of the reigning Catholicism. St. Peter's in its monumental majesty received in its ample bosom the representatives of dogma in Ecumenical Council; they came to decree that the Pontiff, in direct representation and succession of Jesus, must, like the Son, inherit omniscient, unlimited power over men, and to elevate above all human judgment his decrees, by virtue of his infallibility, proclaimed, recognized, and accepted. It was the inverse of the Biblical revelation of the Son of God become man—it was the son of man who made himself a god upon the earth. There was one man strong in the history of the Papacy through the ages who rose up against this blasphemy against God and man.

But Döllinger stood alone! To doubt or discuss the decrees of the Head of the Church was for the hierarchy the first step in submitting them to free examination—the tiny aperture through which passed the oxygenated air of science and civil progress. And so on the old walls of dogma they, by unanimous consent, spread the mortar of infallibility. This was the last great affirmation before the world of the Rome of the days before the Breach—it was the last pilgrimage to the Pontiff-King. . . . This pilgrimage was for the Infallibility—that infallibility which, inherited from tradition, passing into custom, unhappily finds its expression to-day in that popular ignorance which on the appearance of an epidemic hangs up votive offerings to the Madonna and assassinates the doctors; that infallibility which incites the Pontiff to boycott legitimate human aspirations, the discoveries of civilization, the manifestation of thought, and moves him to devise new blinds to shut out the light of day. . . . I sum up: In the Rome of the past there were never enough churches to pray in, while people cried in vain for schools; to-day the churches are too large and too numerous, while there are never enough schools.

These are the words of the man who denies that he ever reviled the Holy See or Catholicism. What should be said in answer? AMERICA's answer is already in the minds of every Catholic the world over. It is found, too, in this letter of our beloved Holy Father, the venerable, saintly shepherd of his flock, to the Cardinal Vicar of Rome:

*Lord Cardinal:*

A circumstance of exceptional gravity moves Us to address Our words to you to-day to manifest the profound grief of Our heart. Two days ago a public functionary, in the exercise of his mandate, not satisfied with solemnly commemorating the anniversary of the day on which the sacred rights of the Pontifical Sovereignty were trampled under foot, raised his voice to heap abuse and outrage on the doctrines of the Catholic Faith, on the Vicar of Christ on earth, and on the Church itself. Speaking in the name of that Rome which was to be, according to authoritative declarations, the respected and peaceful residence of the Supreme Pontiff, he directly assailed Our spiritual jurisdiction itself, going so far with impunity as to hold up to public contempt the acts of Our Apostolic ministry. Linking blasphemous thoughts and words with this audacious denial of the mission entrusted by Christ Our Lord to Peter and his successors, he did not hesitate also to attack publicly the divine essence of the Church, the truth of her dogmas, and the authority of her Councils.

And as hatred towards the Church is naturally joined with more declared hatred towards all manifestations of Christian piety, he did not shrink even from the malignant and anti-social design of offending the religious sentiments of the believing people.

Because of this mass of impious statements, as blasphemous as they are gratuitous, We can not but raise Our voice in just indignation and protest, and at the same time, through you,

Lord Cardinal, call the attention of Our children of Rome to the continuous and constantly increasing attacks on the Catholic Religion which are being made, even by the public authorities, in the very seat of the Roman Pontiff.

This new and most painful evidence will certainly not escape the notice of the faithful of the whole Catholic world, outraged as they, too, are by it, and they will unite with Our beloved children of Rome to raise up fervent prayers to the Almighty that He may rise in defence of His Spouse, the Church, so shamefully made a target for calumnies ever more poisonous and for assaults ever more violent from the licensed daring of her enemies.

We hope that for the very honor of the Eternal City these intolerable attacks may not be renewed; and meanwhile, as a pledge of Our special affection, We heartily impart to you, Lord Cardinal, the Apostolic Benediction.

PIUS X, POPE.

From the Vatican, September 22, 1910.

Nor was the Pope alone in his protest. The Cardinals, Archbishops and Bishops gathered in New York for the consecration of St. Patrick's Cathedral raised their voices in indignation. The Cardinal Archbishop of Cologne and several other German prelates issued letters of protest. General Pelloux, former Minister of War in Italy, a man who helped to deprive the Pope of his patrimony, protested in the Senate against Nathan's speech, which he declared to be "an insult offered to millions of Catholics," adding that Nathan abused his position to utter statements which disgraced Italy and violated the chief laws of the land. Moreover, 25,000 people protested in Montreal, where also the City Council passed resolutions of protest in the name of three quarters of the citizens; ten thousand people protested in Berlin; the world rang with protests, and rightly so. Nothing else remains to be said, save this: Italy is dishonored in her commissioner; decent Americans of every faith, and no faith, are outraged in him.

THE EDITOR.

### The Priest and the Criminal

Twenty years ago the work of Catholic priests in State and municipal institutions was viewed in general with hostility by Protestant officials. Time has brought a change. Prejudice and narrow-minded intolerance are giving way to appreciation and friendliness. Closer association with the priest has taught the power of the Catholic Sacraments as an aid in charitable and correctional work. The words of the late Dr. Langdon, Superintendent of the Hudson River State Hospital, express the increasing conviction among non-Catholic doctors that Catholic religious influence is a helpful factor in the treatment of Catholic patients in public hospitals. Speaking of his services to the insane, Dr. Langdon said: "For thirty years I have been engaged in such work and have found that nothing has exercised so beneficial an influence on these patients as the ministrations of Catholic priests."

Prison wardens, especially, have learned to appreciate the work of Catholic chaplains. The priest is a power in calming discontent, and a prudent go-between, trusted by officials and viewed with respect by both Cath-

olic and non-Catholic prisoners. Public reports of our large penal institutions now generally acknowledge the efficient services of their Catholic chaplains. Where such work is only of the Sunday type non-Catholic wardens regret the neglect of a field of labor where much could be done in reclaiming those not yet classed as hardened criminals, for religious influence is now looked upon as indispensable in successful penal work. This necessity was stated clearly in the National Conference of Charities and Correction, held in Seattle, July 5-12, 1913: Mr. Joseph P. Byers, Commissioner of Charities and Corrections of the State of New Jersey, describing a meeting of prison wardens, said:

As the evening drew near the discussion turned more and more on what real reformation is. And then those men, who so often in the public mind are only calloused and hardened by the nature of their work, talked of the influence of religion in the reformation of convicts. With one accord they bore testimony to their belief that until the consciences and souls of men are touched and awakened by the regenerating influence of religion reformation is not complete.

To secure the reformation of Catholic prisoners is, of course, the Catholic chaplain's duty. This work, while fairly fruitful in permanent results, is beset with a great difficulty. Catholic prisoners, as a class, are woefully ignorant of their religion. Attendance at neutral schools and parental neglect are mainly responsible for this state of affairs. Thus of ninety Catholic young men and boys committed during one month to the City Prison in New York, the Catholic chaplain found that forty-seven had attended public schools; two had been at city night schools; twenty-two were listed as "no school, or no school in United States"; three were from institutions, and sixteen were from parochial schools. Of these last sixteen, seven were Italians. To instruct the ignorant prisoner much time is required, while the short sentences of minor offenders frequently make the needed instruction impossible. For this and other reasons Catholic chaplains in public institutions are ever conscious of the need of organized help. Catholic charitable organizations should act in union with the chaplain. Independent visits to prisons and hospitals by overzealous and imprudent workers frequently hinder the priest in his work. The care of discharged patients and prisoners, the continuing of interrupted religious instructions offer a fertile and almost neglected field of labor in union with that of the chaplain. A good number of Catholic female prisoners could be saved by such work. As these women come almost entirely from the servant and working class they could easily be placed in safe positions and guarded against danger. Of 6,962 major and minor female offenders confined in 1904 in penal institutions, 76.6 per cent. were servant girls. Of these 6,962 women only 12.6 per cent. were committed for offences against chastity. In general, Catholic women offenders leave our penal institutions well disposed. All they need is encouragement and a new environment. Even Lombroso,



while defending in "La Donna Delinquentz" his doctrine of criminal atavism and the criminal type, repeats Guilot's assertion, that a woman "is more easily moved to repentance than men, recovers lost ground more quickly, and relapses into crime less frequently." This is the lesson of experience, and in view of this truth, it seems too bad that so many unfortunate women are left to shift for themselves as best they may after leaving penal institutions. Perhaps these few words will inspire some of their more fortunate sisters to inaugurate a really efficient system for saving them from old temptations and sin.

CHARLES J. MULLALY, S.J.

#### Fourteen Million Bibles

In a recent letter to the *New York Times*, the Rev. T. S. Wynkoop, late agent of the British and Foreign Bible Society in North India, reckons at more than 14,000,000 copies, the Bibles, complete or in portions, that were issued last year by the British and Foreign Bible Society, and by the American Bible Society. In these issues more than 400 languages were represented. In China alone, he reports, 3,354,065 copies of the Bible, or parts of it, were put into circulation. To give the reader some idea of how much labor and capital this enormous production of Bibles represents, we need only quote some of the Bible Societies' statistics. During the year 1905-1906 the British and Foreign Bible Society expended over a million dollars in printing and distributing Bibles. The Society had agencies that year in twenty-seven of the world's chief cities and 200 depots in other centres, employed nearly 1,000 colporteurs abroad and supported 670 native Christian Bible women in the East. The American Bible Society spent for similar purposes during the year 1912-1913, \$813,400. No doubt the financial outlay of both Societies has been even greater during the past year than hitherto. Abundant means for carrying on the propaganda never seem to be lacking, for a constant stream of money keeps flowing into the Societies' coffers from the gifts and bequests of zealous friends and from the sums realized by the sale of Bibles.

Few of the Bible Societies' benefactors are much given, in all probability, to inquiring very closely about what finally becomes of all those 14,000,000 Bibles. Such a course would be not only unkind and unmannerly, but even impious. "The Word of God is now being read in more than 400 different languages! Think of that! Owing largely to my generosity the Gospel light is breaking on the darkened minds of millions of pagans and papists who would otherwise be lost!" These are, perhaps, the reflections that have comforted the last hours of many a liberal benefactor of the Bible Societies. But these pious Protestants, of course, have little evidence that anything like what they are so fond of believing has actually taken place. On the contrary, there is no reason for concluding that in the Orient conditions have much changed since 1862, when Marshall, in his "Chris-

tian Missions," exposed without mercy the base uses to which the heathen puts millions of the Bibles that are sent to him from England and America. Marshall quotes a Protestant archdeacon, for instance, who writes:

The causes of the eagerness, which has sometimes been evinced, to obtain the sacred volume can not be traced to a thirst for the word of life, but to the secular purposes, the unhallowed uses, to which the holy Word of God, left in their hands, has been turned, and which are absolutely shocking to any Christian feeling.

Wrapping up groceries, papering walls, lining slippers, are some of the uses Orientals found for Bibles. As for the 440,000 copies of the Scriptures distributed in France, Italy, Spain and Portugal during one year by the British and Foreign Bible Society, this lavish diffusion of the "pure Gospel" in those benighted countries does not seem to have resulted, as yet, in their conversion, for an appreciable number of the Latins in Southern Europe are still clinging to the "old superstition."

The foundation on which these Bible societies rest and the impelling motive also that makes Protestants support them so generously is, of course, the old fallacy that everybody is competent to interpret for himself the hardest book to understand that was ever written, and to find therein a guide of faith and a rule of life. How unsound this principle is has been shown, to take but one instance, by revision committees representing the best scholarship of the world, who can not at all agree about the exact English equivalent of a Greek or Hebrew word on which the meaning of an important passage altogether depends. But the principle becomes a downright absurdity when there is question of handing a crudely translated copy of the Scriptures to the heathen with an exhortation to find for himself in the book the message of salvation. If even St. Paul's Greek-speaking contemporaries found in his letters "certain things hard to be understood," what can an Oriental pagan, ignorant, perhaps, of his own written language, possibly make out of a Chinese New Testament?

While these societies are distributing abroad, to the confusion of the heathen, innumerable copies of the Bible, their religious brethren at home are busy tearing the Book to pieces and robbing its pages of all authority. Large portions are rejected as spurious. Inspiration is denied to what remains. Young men are ordained ministers who do not believe in the Virgin Birth and Corporal Resurrection of Our Divine Lord. In the chairs of Protestant universities are seated the most ruthless destroyers of the Bible's sacred character. Inconsistency, however, was never a more striking note of Protestantism than it is to-day. Suffice it to observe in conclusion that unless the Catholic Church had preserved the Sacred Scriptures with reverent care down through the ages, Bible societies would not be able to make those garbled and imperfect versions of the Book which they now send by millions to Catholic and pagan countries.

WALTER DWIGHT, S.J.

### Results of the French Elections

Now the dust raised has more or less been laid, it is possible to appreciate to some extent the result of the last elections. At the first ballot 349 candidates were elected. That so many were put off to a second ballot is not strange at all. To be elected at the first ballot a candidate must have an absolute majority, and as there were more than 2,000 candidates for 602 vacant seats, such a majority was not easy to obtain.

The result of the first ballot, though not a triumph, was by no means unsatisfactory. The Right and the Liberals won 4 seats, the Progressists 2, the Briandists 5. The Caillaux party lost 12 seats, and the Socialists won 1. As for the opinions of those elected on the great questions of the moment, 216 were for the three years' military service, 107 against it, and 26 dubious. 206 were against the Caillaux income tax, 127 were for it, and 16 were dubious. 221 were for the electoral reform according to the proportional system, 103 were against it, and 25 were dubious. About 120 were decidedly against the lay defence laws; some 100 had accepted them, and 120 were decidedly for them.

The total vote of each party was as follows: Droite, Action Libérale Populaire and Libéraux Indépendants, 1,607,267; Progressistes and Union Républicains, 808,200; Républicains de Gauche, 1,080,786; Briandistes, Fédération des Gauches and Radicaux Indépendants, 1,245,046; Radicaux Unifiés (Caillaux party) 2,227,176; Socialistes Unifiés (Jaurès) 1,357,192; total number of voters, 8,343,667; abstentions about 2,100,000. Four years ago the figures were: Droite, Action Libérale Populaire and Libéraux Indépendants, 1,746,000; Progressistes and Union Républicains, 771,000; Républicains de Gauche, 1,090,000; Radicaux Indépendants, Socialistes Indépendants, Radicaux Socialistes, then united, 3,300,000; Socialistes Unifiés, 1,012,000. Thus, in the last election, *reactionnaires* and the moderate radicals had 4,731,299 votes, against 3,602,328 given to the Radicaux Unifiés, and to the Socialistes Unifiés. If proportional representation had not been smothered by the Senate, the 583 seats of the Chamber would have been distributed as follows: Droite, Action Libérale Populaire, Progressistes, 172; Briandistes and Républicains de Gauche, 166; Radicaux Unifiés, 148; Socialistes Unifiés, 97.

The result of the second ballot was decidedly bad. The Socialistes won a great number of seats, owing to the support they received from the Radicaux Unifiés. The contest, however, was very hot. In spite of the tremendous pressure put by the Government upon all its officials, and all those that are more or less dependent upon them, in more than 25 seats its majority was less than 200 votes, and if the Catholics or the moderate parties could have gained eight or ten thousand votes more, the defeat of the extreme Left parties would have been crushing, which gives some hope for a better result in a new election.

Before the new Chamber meets it is very difficult to know exactly the respective numbers of the Parliamentary groups. The following figures seem to be the most accurate:

Droite, Action Libérale, Progressistes and Independent Liberals, 76; Progressistes and Union Républicains, 54; Républicains de Gauche, 100; Briandistes and Radicaux Indépendants, 102; Radicaux Socialistes and Radicaux Unifiés (Caillaux), 168; Socialistes Unifiés, 101; Socialistes Révolutionnaire, 1. One thing is pretty certain, there will be in the new Chamber a solid "Bloc" of 101 Socialistes Unifiés, and of 160 or 170 Radicaux Unifiés and Radicaux Socialistes. The real leader of the group will be Jaurès, and they will do their best to repeal the three years' military service bill, to wreck our present financial organization and to indulge in the most violent religious persecution. Will that party take the government and find a majority in the new Chamber? This depends on the attitude the 50 or 60 Independent Radicals, all elected on a Briandist program, will take. To be sure, at least 40 of them will always be with the Government, whatever the Government may be.

As was expected, the Doumergue Cabinet has resigned. It was not representative enough. Viviani was asked to form a new Cabinet and refused. Ribot then undertook the task, with the result now known to you through the papers. The best chance for progress lies with a strong man like Millerand, who, supported by the Right and all the moderate and patriotic elements, would drop aggressive anti-clericalism to follow the wish of nearly 5,000,000 voters, clearly expressed, despite the tremendous pressure of the Government, by working for religious peace in France. Thus, instead of wasting the nation's forces in internal struggles, he would devote them to the defence of its external and vital interests. But will such a man be found, and will he be able to find a majority to support him in the new Chamber? That is what nobody can tell before the new Chamber has met.

F. A. O.

### The Ferrer Modern School

It is pleasant to think that the education we are giving the children at our school is anti-authoritarian in the real sense of the term; and for that reason, we hope, better than that at any school in America. . . . We wish men and women to be free, and to that end we are opposed to religion, war, property and all the things that divide men into camps and nationalities. If parents wish their children to retain some of their prejudices on these subjects, our school is a bad place to which to send them.

Such is the announcement made in the first number of the *Modern School*, the monthly bulletin published by the Francisco Ferrer Association of New York. The school itself, established in the metropolitan centre of radical agitation, could boast at the end of its second year that it had made more progress in the same length of time than



Ferrer's school at Barcelona. Besides the day classes for children, there are lectures on philosophy, sex hygiene and similar subjects. Art and Esperanto classes are held, and even dress-making is taught since "no individual can really be free who depends upon others for the elementary things of life." Saturday nights are devoted to the Discussion Club, at which anarchists and Socialists freely interchange their ideas. Thus Elizabeth Gurley Flynn, it is stated, spoke upon "Sabotage" and Lincoln Steffens on "Dynamite and the Golden Rule." To characterize the nature of the discussions, themselves, the bulletin adds, "If people only could be brought to do a tenth part of the things they talk about, we would have had a free society long since." Patience! It may not be long before more than one-tenth part of the lessons will be carried out which are now so zealously taught.

The fundamental idea of education, as expressed by Ferrer in his own work, "The Modern School," is the suppression of all dogma, authority and discipline, in order to give full freedom to every natural instinct the child possesses. The essential mistake of all existing school systems is dogmatically described by him in these words:

It is sufficiently well known for me to characterize it in a single word: *constraint*. The school imprisons children physically, intellectually and morally, in order to direct the development of their faculties in the paths desired. . . . All the value of education rests in respect for the physical, intellectual and moral will of the child. Just as in science no demonstration is possible save by facts, just so there is no real education save that which is exempt from all dogmatism, which leaves to the child itself the direction of its effort and confines itself to the seconding of that effort. (pp. 5, 6.)

Religion, therefore, is first of all to be abolished. It is in Ferrer's mind the most tyrannous of all superstitions. Then follows human authority, and finally all repression of whatever kind. Every instinct of the child is to have free play unless impeded by a more imperative instinct of its nature, writes Durant in his pamphlet, "The Ferrer Modern School." Sexual desires form no exception, and to insist upon the matrimonial bond is only another form of superstition. How, we may wonder, is order to be observed in a school where discipline, itself, is considered a criminal violation of the one and only rule, that each child is to do as it pleases? "Discipline means some sort of compulsion," argues the principal of the Ferrer School, "and the libertarian pedagogue has to get along as well as he can without using it." He is, therefore, confined to reasoning or to holding informal court with his pupils as equals, where sentence is pronounced for or against him. All quarrels in the class are to be decided after some such fashion.

It would, moreover, be doing violence to the liberty of the child were any given hour set for the opening or closing of the classes. The children, therefore, come or go as they wish. On a certain Monday morning—to illustrate the "liberty of assemblage," observed in the New York school—Gorky came at 7:30 o'clock; Stuart at 8;

Oscar at 9; Rion at 9:30; Amour at 9:45; Madge and Sophie at 10; and Ruth and Révolte at 11. Ordinarily, however, the entire class has assembled by 10 o'clock. In anticipation of the day's work, certain examples and problems are written by the teacher in the children's blank books, but "whether they are done or not, whether they are done in the morning or afternoon, is left to the choice of the pupils." Under such conditions, we are further informed, the avidity for learning displayed by the pupils is marvelous. They learn, of course, merely whatever they like.

But what, asks the unsophisticated reader, is to become of these children when they are confronted with the actualities of life, when they can no longer have their own sweet will and way in everything? Ah, here precisely is the hope of the Ferrer school. It will turn out men and women thoroughly discontented with the entire social order about them. The pupil of the Modern School, we are told, "is going to be imbued with the idea, and accustomed to the full enjoyment, of liberty; and if he does not get such liberty from society, then society must look for trouble." (*The Ferrer Modern School*, p. 8.) Here is the *raison d'être* of the entire school.

The number of children thus trained is still very limited. But the old ideas which prompted the French Revolution are abroad among the masses. They are taught in the many Socialist Sunday schools. They are already faintly realized in the uprisings of the I. W. W. They are openly preached by the anarchists. They underlie the philosophy of the whole Socialist movement. The seeds from which sprang the Ferrer schools were sown by Rousseau long years ago and their fruit was the French Revolution. To-day they are scattered broadcast over the earth by countless hands, by the criminal rich and the radical poor; but the harvest must ever be the same, a harvest of pillage and blood. There is no pessimism in these lines, but only the wholesome lesson that religion can not be banished from education except at the price of national ruin and disgrace, that Catholics who ignore their duty in this matter are untrue to their faith and their country.

JOSEPH HUSSLEIN, S.J.

#### The Present State of the Indian Missions

About fifty years ago the Indians of the Northwest were pagans. The crudest form of superstition reigned everywhere. Their various tribes were nomads, disputing with one another over the hunting grounds, where roamed thousands of buffaloes. Consequently the savages were continuously on the war-path. What has become of these various populations of the Rockies and immense prairies? What is the condition of the children and grandchildren of the old red men, so famous in our western history? So many different and well-meaning persons have had recourse to the writer for information about the actual state of the American Indian and our

Catholic missions that it is advisable to satisfy this just demand of the Catholic world.

The North American Indian is divided into various tribes; every tribe is a nation in miniature, with its own language entirely different from that of others, its own character and custom, its own features, physical as well as moral. Certain large tracts of land have been put aside for Indian Reservations. Each tribe has its own Reservation, under a superintendent appointed by the Federal Government, though the authority of the tribal chiefs is partly acknowledged. On these various Reservations many Catholic missions and schools have been erected by the Benedictines, Oblates and secular priests, while others have been built by Rev. Mother Katherine Drexel.

Around the Indian Reservation, once in the wilderness, have grown up the little towns and villages of our civilization. The Indians are hemmed in by thousands of whites. Saloons and gambling places abound. The Indian is bound to come in contact with vicious white men, and then a modern problem arises for the Indian missionary. His neophytes must be guarded against contamination, both physical and moral. The health of our Indians is on the decline; hundreds die of tuberculosis, and great numbers of those living are suffering from it. If with this disease, for which they have an inherited disposition, they become subject to others common amongst the pale-faced people, the end of the American Indian does not seem to be far off. For example, once an Indian becomes a drunkard he is lost, and as a rule, his children die young. The Government for this reason has forbidden the bringing of liquor into the Reservation under severe penalties. All this explained, the work of the Indian missionary is easily understood. He must learn a new and difficult language, which is only spoken by one or two thousand people. He must make himself familiar with the Indian's character, and he must be the Indian's protector against unscrupulous and infidel whites.

During the past fifty years the majority of the western Indians have become Catholics. It seems that God Almighty has extended His mantle of mercy over the Rocky Mountains and the extensive prairies, and chosen most of its former wayward children. The Flat-Heads, Cœur d'Alènes, Pend Oreilles, Blackfeet, are all Catholics, and most of the Crows and Gros-Ventres, with many of the Nez-Percés and Sioux, have embraced the true Faith. This happy result, after the grace of God, is mostly due to our mission schools. Here praise is due to the far-sightedness of the Bureau of Catholic Indian Missions, so ably directed by Rev. William H. Ketcham. With the withdrawal of the Government and former Catholic contract schools all our Missions were at once thrown into a precarious position. There was danger that the Catholic Indian children would be withdrawn from the Fathers and the Sisters to be put in the Government schools, to the jeopardizing of their Catholic

Faith. Future generations will bless the action of the Catholic Indian Bureau. The Indian is gradually disappearing; in the course of time the West will be like the East, and only some names of rivers or valleys will remind us of the Indians of the past. After some generations most of the Indians will have gone. Then it will be a consolation to our posterity to read of the help given by the Bureau of Catholic Indian Missions to the Catholic Indian school. It will be a sign that their Catholic fathers did not look with unconcern on the needs of their Indian brethren. Owing to the children brought up in the mission schools, hundreds of pagan parents have been converted. These young men and young women have become apostles to their tribes. The war-songs have been changed into Christian hymns, the warpath has been changed into the path to the church. Christian families are diffusing the sweet perfume of great example all around, and the old Indians yield to its influence. Monthly and weekly confessions and Communion are frequent. The Indian travels miles and miles in all kinds of weather to assist at Mass. Sick-calls are numerous, and the Indian's death is edifying. Many times the writer has come unawares into a wigwam and seen all the old people sitting in a circle around some young man or woman, a child of the Mission School, and listening to the explanation of the Catholic doctrine and prayers. This is the result of careful and patient training. The children in the Mission schools are treated like children of the family, constant parental supervision day and night; the Sacraments, the good example of their teachers fall like dew on their willing hearts. In the Government schools, even though the children see the priest once or twice a month, such is not always the case, the real training of the heart is lacking; and so very few Catholic children brought up in the Government school persevere in their Faith. The Catholic Mission schools are the safeguard of the Catholic faith of our Indians. Many times it has occurred to the writer that the Indians are called liars and idlers, and that the children after leaving school are said to turn back to paganism. It is a pity that, on account of a few backsliders, so many good and noble Indians, so many moral and honored young men and women, have to suffer. They feel it keenly, and in their sorrow and distress they have recourse to the priest to reestablish their good name among their white brethren.

Yet these Mission schools have to cope with many difficulties; the lack of means is the chief. In some of our schools we have from 200 to 300 children to be fed, clothed and housed. This is a continual expense. These immortal souls of our Indian neophytes appeal to their white brethren, and say: "Abandon us not." Yes, God grant that their appeal be heard by the Catholic world. The poor American Indian, formerly prince and lord of the majestic Rocky Mountains, of the extensive mountains and prairies of Dakota, Nebraska, Montana, Oregon, Washington, Wyoming, Idaho, is now



an outcast. He is driven to some Reservation, and even this little corner is begrudged him. Many whites are clamoring for the opening of the Reservations. The Indian understands his plight, and he draws near to the priest and the Church for protection. He says: "At least you, our white brethren, who belong to the same Heavenly Father, look kindly upon me, and if it be my lot to lose all my earthly possessions help me to keep secure my immortal soul—help me to save the souls of my children, encompassed with so many snares, and give us help for their schools, their Mission schools."

ALOYSIUS VREBOSCH, S.J.

## COMMUNICATIONS

### The Mexican Clergy

To the Editor of AMERICA:

The changed conditions of Mexico during the last three years make it hard even for the best informed to give a just and adequate relation of Mexico's position and the status of the Mexican people. One thing, however, I think can be safely said, namely, that the oft-maligned Catholic clergy are not mixing up in the political affairs of the nation. Were they to do so, they would, as patriots, be fairly justified, especially where they suffer so many civil disabilities under a Government ruled on the atheistic principles of the French Revolution. A few examples might not be amiss:

It is against the laws of that Government for a priest to wear his Roman collar. In 1905, I, an American citizen, had to remove my Roman collar on one of the streets of Guanaajuato, at the order of a policeman. No nun can wear her "guimpe," beads or cross. The priest is subject to military service, and can secure exemption only by paying the Government a certain amount of money. While the officials personally may not be hostile to the clergy, their official relations are not friendly.

I can foresee that the Mexican clergy may consider it at best but a negative tribute to their worthiness, as ministers of Christ, for an American, even though he be a brother priest, to come forward on his own responsibility and assure the rest of mankind that the Mexican clergy, as men and priests, are worthy of respect and confidence. Yet, when I read the calumnies against them in a press that seems to be in a conspiracy against the truth, by suppressing, distorting or assailing it, I can not help feeling that I should speak up in their defence. During a trip I made in Mexico, some years ago, I investigated specific charges that had been made against the clergy. There were over a hundred. Eight only were true, and the Church authorities had acted vigorously in every case, suspending *a divinis* those mentioned. The other charges were made out of whole cloth.

During the investigation I did not make it known I was a priest. The first persons upon whom I called were Protestant ministers, in the few localities in which they then were (and always in the big cities—not the desolate places); then I went to a Protestant business man, when there was any, and from him to the prominent Catholic business men, closing the matter with the accused priest himself. When there was no Protestant minister, I went to a Protestant business man; where there was no Protestant business man, I went to a Catholic business man. When some of these Protestants were told that they were the reputed authors of these calumnies, they were by no means reticent, and the language some of them used about the slanderers was more expressive than elegant. I will give one specific example,

which is typical of others. It concerns a broad-minded, able mining engineer, a graduate of Perdue University, Lafayette, Ind., a mine owner of Monterey and the employer of many men. This is the substance of the interview:

Father, I am not a Catholic. You can put that story down as a lie. Were it not for this priest, whom I believe to be good, according to his ideas of a hereafter, I would have suffered many losses through my employees. His influence over them, as their religious guide, is great. When I lose anything through the petty thefts of some of them this Father is able to make them bring it back. His people love and venerate him and I like him. He is a fine fellow. When you go back home you tell those people who are spending money on the heathen in foreign lands to keep it and work on the heathens up there at home and leave these people down here who have a Christian religion alone; and we shall be able to get along better with the Mexicans and have less to contend with down here.

This gentleman's name is Crowell, and every one in Lafayette knows him; I am proud to call him my friend ever since that day.

I want to digress a moment to commend the Episcopalian clergy that I met in Mexico. I never met but one calumniator among them, and that was Bishop Aves, who slandered Mexico in the *Outlook* last summer. When I challenged him for his evidence or authority, the *Outlook* tried to evade its responsibility and to excuse the bishop by laying it on some Ministerial Association in Mexico City. If I am mistaken, it is not yet too late for the bishop to reply.

The last time I was in Mexico, three years ago, some of our party wanted a guide, so one was hired. He "sporting" a Masonic charm, and was not aware that I knew Mexico, the city or its people, nor did he know I was a priest. As we went by a certain house, two squares from our hotel, through an open doorway we saw, in the *patio*, a middle-aged man writing at a table. Around him were playing several children. The guide stopped and said: "Do you see that man in there and all those children?" We replied in the affirmative. "That man is a Catholic priest; he has two wives living with him there and those are his children by each of them." He started to pass on. I said: "Just a moment, please. I believe you are mistaken. Come and let me prove to those people whom you have wantonly shocked that you are wrong." He assured me he was not mistaken. I "overcame" his reluctance in such a *convincing* manner that he accompanied us into the man's presence, violating all the laws of polite Mexico by going in unannounced and telling the good man in our blunt American manner what was stated. Lest the guide had not stated the charge correctly, with the aid of "pigeon" Spanish and Latin, I informed him what the guide said. The actual facts, which were afterward corroborated by the most unquestionable evidence, were these: The man was a priest in good standing, living with a maiden sister and their widowed sister, whose husband was killed in the English gold mine south of Toluca. The children belonged to his sister and the dead man, their father. Combining their little patrimony, with the aid of teaching and writing and his Mass stipends, they had the melancholy pleasure of making ends meet while being united under the one roof. Next to some untruthful Protestant ministers down there, the guides of Mexico, who are mostly Masons of the Grand Orient rite, are the most vicious of all the vilifiers of Mexico, its people and its religion. I could give you more examples, but I believe these will suffice. There are some excellent Protestant clergymen down there among the other denominations, but they are few. Most think that they know all that there is to be known of the Catholic religion and its practice. What little they do know is erroneous. They see the Mexicans showing their devotion to the Blessed Virgin, watch them praying before statues or recreating in

the parks with a rosary in their hands, and come to the conclusion that the "heathens" there are guilty of idolatry, and so on. A member of Diaz's cabinet once said to me: "The clergy of Mexico are inferior to those of the United States. They have no influence with the people." Only a few minutes later, while saying that he suspected the clergy of being behind that revolution which was then beginning in the northern part of the Republic, he contradicted himself by saying: "Father, do you know, if the President should come down that street a few feet ahead of a *padre*, that crowd outside there would pass by the President and salute the priest behind him first?" Yet the "clergy have no influence over the people!"

It may be ignorance on my part, but I do not think that the rank and file of the Mexican clergy are as highly educated as the rank and file of the American priesthood. In this they are not wholly to blame, owing to the political conditions of the country and to the demands made on their time by a people at whose beck and call they are; yet I have met in Mexican cities some of the most erudite scholars that a student could wish to know. The Jesuit priests of Mexico are like those I have met everywhere I travel; so I shall not try to gild the gold. I have had the same experience with the other Orders, finding their members educated, kindly, cultured, and holy men.

In morals, I do not believe that the Mexican clergy are second to any on the earth. I grant that I may not be as competent a judge as are some others who live with them in the intimacy of home life every day; but I believe that I, who have met them more intimately than any Protestant minister, and knew them for ten years before I became a priest, twenty-seven years in all, am more competent to judge these slandered priests than are the Protestant ministers who, knowingly or ignorantly, speak ill of them. There is another reason that makes me believe myself to be a more competent judge than these calumniators: it is my observation of the high regard in which the priests are held by the people, their daily recitation of the Divine Office, the edifying manner in which they say Mass, their long hours in the confessional, the large number of Masses that are said. These Masses, moreover, are well attended, even on week-days, though some are hardly finished till nearly two o'clock in the afternoon. Yet hundreds of people come fasting to that late Mass, after having walked miles from the country. I shall offer one more reason, and that is the respect they command, both from the broad-minded, fair, well-traveled and well-educated non-Catholic American, whom I never yet found to be a bigot, and also from the Episcopalian clergymen, excepting the slanderer, Aves.

Therefore I maintain that the Mexican clergy as a body are worthy of all confidence and respect, and that they have been cruelly and wantonly maligned by some of my narrow-minded and ill-informed fellow-countrymen.

Jackson, Mo.

(Rev.) M. D. COLLINS.

#### The Catholic Summer School

To the Editor of AMERICA:

Your commendable interest in Summer Schools prompts me to call your attention to the Catholic Summer School of America, beautifully located at Cliff Haven on Lake Champlain, New York. The aim of the institution is intellectual, religious and social. Lectures, optional as to attendance, but attractive and instructive, are given twice daily on a variety of interesting topics, by men and women qualified to speak with authority. Catholics from all parts of the United States, from Canada, South America and Mexico, are in attendance each year, all animated with a spirit of friendship and good-

will, which makes Cliff Haven a very delightful place indeed. Presidents McKinley, Roosevelt and Taft visited the School during their terms of office, and others, high in Church and State, make regular visits. There is a chapel on the grounds. Those interested in athletics find ample provision in baseball, bowling, billiards, pool, boating, bathing, golf and so on for other forms of amusement. There is an excellent camp, supervised by seminarians, for boys and young men. The success of the Summer School has been wonderful from all standpoints. Pushing on in its admirable work under the guidance and support of the American hierarchy, success must continue. Cardinal Falconio says it is an ideal Summer place for a Catholic family.

GEORGE J. GILLESPIE.

New York City.

#### Catholic Social Work in Baltimore

To the Editor of AMERICA:

Permit me to contribute an item of interest relative to the work of the Ozanam Association, which formed the subject of a most interesting article in the issue of AMERICA of May 30. Mr. Haggerty, after discussing the question of how properly to care for the young boy and young man living in the crowded districts of a large city, expresses surprise that the movement has not been inaugurated in other cities. Kindly allow me to correct this statement. The Ozanam League, an association to found and direct settlement houses for Catholic children, was organized by the General Conference of the St. Vincent de Paul Society of Baltimore City in June, 1913, and at the present time conducts the Ozanam Settlement House, which acts as a club house and social centre of Catholic influence for the children of one of the congested districts of Baltimore.

The work is entirely under the direction of members of the St. Vincent de Paul Society, and, with the exception of a resident worker, is carried on by ladies and gentlemen who volunteer their services. Kindergarten classes, sewing classes, boys and girls' clubs are well organized and are readily exerting an influence upon our Catholic children, who in their evenings would otherwise only too eagerly drift into the many settlement houses under non-Catholic direction.

The Gibbons Guild House, another Catholic social and religious centre, has been organized for several years, and is conducted with much success by members of Sts. Philip and James' Catholic Church.

Possibilities for good in this work are unlimited. Active Catholic young men and women are greatly needed who will volunteer their services for one evening a week at a settlement house, where they will come in contact with the boys and girls of the neighborhood, and by means of their personal influence direct the religious and social activities of the children.

It is with the hope that some interest in this new phase of charity work may be stimulated that I have drawn attention to the work of the Ozanam League in Baltimore City.

Baltimore, Md.

J. BOISEAU WIESEL.

#### The Catholic Medical Mission Propaganda

To the Editor of AMERICA:

The prize essay contest for the best paper on "The time is now ripe for the Catholic medical missionary in the Far East" closes July 1. This contest has awakened international interest. We are in receipt of a contribution from London and another from British Columbia. Occasionally people ask us "Why bother with medical missions?" Perhaps you who read this communication may have this question on your lips. Medical mission work should appeal to you: because a billion human beings know nothing of medicine, surgery, hygiene and sanitation; because hundreds of thousands of



your fellow creatures not only die but live long lives of suffering from preventable and curable diseases; because here is an opportunity to practise charity which can not pauperize the medical profession nor foster in the recipients a spirit of evasion of just fees; because medical missions remove prejudice and make for the rapid spread of Christianity and civilization.

Interested medical students, hospital internes and practising physicians are writing us from all parts of the country. A suitable candidate for the position of medical missionary to the Far East has already made arrangements to leave as soon as we can collect the funds necessary for her support. She has been in India and understands the customs of the people and the language, and is acclimated. Five hundred dollars has been promised us by a woman physician, if we can secure the additional five hundred dollars necessary to send the missionary on her errand of mercy. The President of the Catholic Total Abstinence Union writes us: "It will be a happy thing for Catholic Missions when Catholic doctors cooperate with Catholic priests as missionaries, working for the salvation of those who 'sit in darkness and in the shadow of death.' We shall be glad to do anything we can to promote the noble enterprise which you have in hand."

The writer will be happy to meet any one who will inquire for him at the Marlborough-Blenheim, Atlantic City, during the Convention of the American Medical Association, between the dates of June 21 and 26. Communications addressed there or to the Catholic Medical Mission Propaganda, Maryknoll, Ossining P. O., will receive prompt attention.

New York.

PALUEL J. FLAGG, M.D.

#### Leaders Wanted for Action

To the Editor of AMERICA:

Your able editorial of last week on "Power of Catholics" lays bare a general condition of apathy, or at least inaction, on the part of Catholics under present politico-religious persecution. Outside of commendable efforts of the clergy and also of the laity in some localities, this general condition must be admitted to exist.

May I presume to suggest that it is to be ascribed not so much to indifference as to a lack of knowledge as to a course to pursue. Most Catholics are roused to the realization that they must defend their liberties, civil and religious; but how? There's the question. Opinion seems divided. Men of intelligence, in a position to observe, say "It will pass, go your way and pay no attention to the present outburst of bigotry." Others of equal ability and opportunity say: "As long as we tamely suffer persecution, it will continue. Look at France. Once we assert our rights, they will be redressed at the bar of fair-minded public opinion."

In the face of this vague and somewhat conflicting opinion, the rank and file are bewildered. They have not heard the voice of authority as to right procedure. The idea attempted to be stated and illustrated is: that the power of the rank and file of our sixteen millions is not generated and conserved because they have no definite concerted policy in this particular matter.

Concluding, would it be proper to suggest the idea of the appointment of a commission by proper Ecclesiastical authority, or otherwise selected, but subject to the supervision and approval of that authority, to survey the situation and secure some authoritative pronouncement for our guidance? If this suggestion, as far as it mentions the clergy, seems an intrusion into a subject more properly within their especial province, then I hope the zeal of a convert may obtain a pardon for any presumptions that zeal may have unwittingly led him into.

Newark, Ohio.

RAY MARTIN.

#### Organized Protests Against Villa

To the Editor of AMERICA:

In view of present conditions in Mexico would it not be well to get the Federation of Catholic Societies, the Knights of Columbus, the Holy Name Societies and other confraternities to protest against our Government's support and encouragement of Villa? Apart from all considerations of his brutal character, he will so outrage civil and religious liberty that the last state of Mexico will be worse than the first. As for the land question which we propose to settle immediately, as gaily as the Socialists propose to settle our own difficulties, any one who reads "A Century of Dishonor" and "Ramona" must come to the conclusion that we are playing with fire. A comic opera may yet be written on the subject.

A READER.

#### Catholic Calendars and Cards

To the Editor of AMERICA:

A letter from M. E. Mannix in a recent issue of AMERICA, anent the subject of "Catholic calendars with quotations from Scripture and the Saints, as well as prose and poetical selections from Catholic authors," has so interested me that I take the liberty of answering through your columns. The Literature Committee of the Mount Carmel Guild of Buffalo, N. Y., has for two seasons past published Catholic calendars which could not be better described as to material used than by your correspondent's words just quoted. The venture has been successful, so a Catholic Calendar for 1915 is already well on its way. The publication has been both highly praised and bought by Catholics and non-Catholics alike. It has been eminently useful in introducing the Catholic author to the general reader for the quotations are, to use the words of AMERICA's reviewer of the 1913 edition, "from saints, poets, or sages, and occasionally from non-Catholics who have written well of the Church."

Let me repeat your correspondent's appeal to bishops, priests and laymen to unite in the good work, for there is a field for the Catholic Calendar.

C. M. MEAGHER,  
Chairman Literature Committee,  
Mount Carmel Guild.

Buffalo, N. Y.

#### "What Shall We Do?"

To the Editor of AMERICA:

I was moved as well as interested by your editorial of May 23, entitled "What Shall We Do?" Allow me to offer a few words to exemplify and further emphasize what was there set down. Not long ago I was informed by an inmate of one of the largest Soldiers' Homes in the country that the activity of the Church's enemies there was most distressing. Copies of the notorious *Menace* were incessantly and in large numbers thrust upon the soldiers, sick and well alike. To the Catholic it was at least a bitter insult, but to the ignorant it was like a constant draught of poisonous air. I am not appealing to have this stopped, but only to offer an antidote. Here is my plan. Thousands of good Catholic magazines are daily cast away after use. Why not divert some of them into places like this Soldiers' Home. Collecting clubs could be formed in various parishes and at little or no expense could easily start and maintain a stream of pure literature which would do much to counteract the effects of filth. Truth and sweet piety are surely more diverting than coarse and senseless calumnies. Here is a definite opportunity for young men active and eager to "serve God and the State."

Any good magazines, no matter how old, would be useful, but I mention especially the *Sunday Visitor*, which has been found effective in offsetting the *Menace's* evil. No one reads more voraciously than the hospital inmate or aged pensioner.

New York.

J. SUMIL.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 20, 1914.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Copyright, 1914, and published weekly by the America Press, New York.  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;  
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:  
United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50      Europe, \$4.00 (10s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.  
CABLE ADDRESS: CATHREVIEW

### A Comparison and a Lesson

The synod of the Reformed Church, held at Asbury Park, N. J., June 9th, put itself on record as follows:

We are aware of the political influence which the Roman Catholic Church is attempting to exert by inviting persons in high position to attend its services, especially on Thanksgiving Day.

*Resolved*, That we view with serious apprehension the political prestige given such Church by the repeated acceptance of the invitation; and that the General Synod of the Reformed Church in America, acting on the overtures of the particular Synod of Chicago in reference to the attendance of the President to the Roman Catholic service on Thanksgiving Day, petitions the executive committee of the Federal Council of the Church of Christ in America and hereby does petition such council to organize in Washington, D. C., a Thanksgiving service on Thanksgiving Day, 1914, under the auspices of the bodies which the Federal Council represents in that city, and that the President, Vice-President, members of the Cabinet staff and usual men of official position in Washington be invited to attend the service.

One hundred and thirty-four years ago, or thereabouts, a man named Benedict Arnold issued a proclamation:

To the Officers and Soldiers of the Continental Army who have the real Interest of their country at Heart and who are determined to be no longer the Tools and Dupes of Congress or of France.

In this document, forecasting the action of so many synods and assemblies of to-day, he said:

Do you know that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, and participating in the rites of a Church against whose antichristian corruption your pious ancestors would bear witness with their blood?

The comparison is interesting. The lesson is more significant. St. Mary's, Philadelphia, in which the Mass took place, is still prosperous. Masses are still said there as well as in 14,650 other churches scattered throughout the land. Arnold, however, is dead; and it were better that he had never lived.

### Father Faber's Centenary

As Sunday, June 28, will be the one hundredth anniversary of Frederick William Faber's birthday, it is fitting that English-speaking Catholics should thankfully call to mind what a rich legacy this distinguished Oratorian left us. His chief title to our gratitude is the fact that he was the first English Catholic writer to make spiritual reading "popular." That remarkable series of devotional and ascetical works which began in 1853 with "All for Jesus," and included "The Blessed Sacrament," "Creator and Creature," "Spiritual Conferences," and "Bethlehem," has done, and is still doing, its readers incalculable good. Many souls who would have been content, had Father Faber's pen remained idle, merely with keeping the Commandments, have found in him such an engaging master of the interior life and such an attractive guide to the practice of Christian perfection, that they have learned to understand the hunger of the saints after holiness, and to follow with zeal and success their high example.

As a hymnodist, Father Faber is even more renowned than as an ascetical writer. The compilers of Protestant hymnals borrow a large number of his compositions, unscrupulously alter and edit them till they are no longer his, yet put F. W. Faber's name to the resulting jumble. As for Catholics, they can hardly go to church without hearing sung there one of Father Faber's hymns, so varied and appropriate is his use of the language of devotion.

We likewise owe this gifted Oratorian a heavy debt of gratitude for the shining example of loyalty, zeal and holiness his life has been to us. Was there ever a convert who became a more thorough Catholic than he? When he entered the Church he brought fine abilities to her service, and not a talent he possessed was left undeveloped. Indeed, his ceaseless labors as writer, preacher and director, as founder and Superior of the London Oratory, wore him out prematurely, for he died in 1863, and was followed to the grave by the tears of thousands. Father Faber's centenary year should leave his fellow-Catholics more familiar than before with the lesson of his life and more appreciative of the rich heritage he has left us in his beautiful hymns and ascetical books. To realize in a measure how much we owe to Frederick William Faber, we need only reflect what a void would be left in our devotional and poetical literature were all his writings, by some unhappy chance, suddenly lost to the world forever.

### Molars and Morals

Mr. Charles D. Hilles, President of the New York Juvenile Association, reports the *Sun*, has evolved a fresh theory regarding the cause of youthful depravity. "He believes that much of the so-called badness of boys is due primarily to decayed teeth and the consequent inability to masticate properly their food." Mr. Hilles



asserts that 90 per cent. of the boys who come under the Association's care have bad teeth, but no sooner are these children sent to the dentist, "who is the greatest influence for good known to us," than a marked improvement in their morals sets in. Occasional visits to the dental father of their souls and the regular use of the tooth brush complete the reformation so perfectly that at the end of two years the boys leave the "Children's Village" with hearts as strong and pure as Sir Galahad's, simply because their teeth are sound and clean.

Mr. Hilles, however, like all true geniuses, speaks so modestly of his discovery that most readers, we fear, will fail to realize its "epoch-making" importance. Why, his theory will effect a violent revolution in the domain of ethics and theology, and will solve a thousand problems that have perplexed the world for ages! The inherent perversity of man, unjustly attributed heretofore to the effects of original sin, will now be rightly ascribed to our First Parents' neglect of the tooth brush. Little Mildred's exaggerated self-assertiveness and her brother Tommy's over-vivid imagination can be regulated and subdued simply by placing the children for a few moments in the dentist's chair, or a dash of tooth powder, or better still, a dab of paste will be an effective safeguard against all violations of good breeding.

A new movement, which may be termed the Dental Interpretation of History, will doubtless be another result of Mr. Hilles's discovery. What has hitherto been written to explain the rise and fall of nations will now be worthless, for it will be easy to prove that a people's ignorance of dental prophylactics has tragically resulted in the race's economic and moral decay, and that the great crises in the world's history were decided by the condition of a conqueror's teeth. The decline of the Roman Empire, for example, may have been due to the backward state of dentistry during the reign of the Cæsars, and Napoleon would have won, in all probability, the battle of Waterloo, had he only remembered to brush his teeth on the morning of June 17, 1815.

Mr. Hilles's fascinating theory opens other avenues of speculation which we would gladly explore, did space permit. It would be highly interesting to learn, for instance, whether the "ethical value" of cuspids is greater than that of molars, whether the "better babies" of tomorrow can be induced to cut their wisdom teeth even in the cradle, and how the young can be taught to show the much-abused dentist that honor and reverence his holy calling deserves. But we can not discuss these important questions now. In closing, however, we offer this suggestion: Let there be erected in the marketplace a heroic statue, say, of Dr. Evans, the American dentist, who saved the life of the Empress Eugénie. At the base of the statue let there be placed allegorical figures representing the moral conquests of dentistry, and carved on tablets well-worded inscriptions giving Mr. Charles D. Hilles, President of the New York Juvenile Association, full credit for his marvelous discovery.

### Six Hundred "Months"

Our highly valued contemporary, the *Month*, formally observes with the June number its Golden Jubilee. "Month by month yielding its fruit . . . for the healing of the nations," the magazine has now had six hundred issues. Founded in 1864, with Miss Frances Taylor as "lay-proprietor," the *Month* was taken in charge the following year by Father Henry J. Coleridge who permanently shaped the character of the magazine and guided its destinies till 1881. Then came Father Richard Clark, whose prosperous reign lasted till 1894. Fathers John Gerard and Sydney F. Smith divided between them the next eighteen years of the *Month's* career, Father Joseph Keating, the present efficient editor, taking the post in 1912. May he long be the latest! For he has been highly successful in keeping the *Month* a very readable and interesting magazine. AMERICA heartily echoes the wish so well expressed at the opening of our contemporary's jubilee number:

"To thee, no more a budding bough  
But sturdier grown,  
May God e'en fuller years allow  
Than thou hast known."

### Every Nation under Heaven

Commodore Stockton had a good deal to do in the making of the history of California. Hence, in San Francisco there was named after him a street once fashionable, now very much the reverse, though its southern end, as it passes through the heart of the retail district, has none of the—we were going to say shabbiness; but that was its character before the fire. Since that great week San Francisco, east of Van Ness Avenue, is bran-new—has none of the pettiness that marks the rest of it. But if San Francisco could do no better for the Commodore than a street, the State gave him a town in the northern San Joaquin valley, where it begins to blend with the valley of the Sacramento. Stockton was founded and named by C. M. Weber, a Lutheran, who reached California in 1841. Fortunately for the Commodore's memory he lost no time in naming the settlement. Had he waited for a year or two after the conquest he might have chosen another to honor, for in 1850, he wrote in his Spanish catechism from which he had learned his religion: "Charles M. Weber—By the Grace of God a Roman Catholic"; and an exemplary Catholic he lived and died, leaving behind him children to walk in his footsteps. All this we learn from the San Joaquin special edition of the *San Francisco Monitor*, May 30 last. It was to be expected that from Stockton should spread a great work for the evangelizing of the settlers in the San Joaquin valley. We have not space to dwell upon what was done for English-speaking immigrants; nor would there be any reason for doing so, as it would be merely the recounting of what has been done again and

again through the length and breadth of the United States. We shall confine ourselves to the work among the immigrants of other tongues, very numerous in that part of the country; for from it, we think, a useful lesson may be drawn.

Here are the names of the committeemen connected with the building of St. Anne's Church, Lodi: Effinger, Taylor, Sturla, Merkel, Graffigna, Huberty, Perrin, Focacci, Bow, McLachlan, Declusion and Koenig. How many nationalities they represent! In a like connection with the Sacred Heart Church, Turlock, we have: Kin-nucan, Callnin, Casey, Young, Quigley, Serpa, Denair, Boinard, Vignoli, Sullivan, Gall, Silveria, Kiernan, Vierria, Robella, Pedras and Copsey; Irish, French, Italians, Portuguese, all united in one Christian family. At Newman and Gustine the Catholic population is chiefly Portuguese, and there the active workers are: Alvez, Nascimento, Mattos, Souza, and Lawrence. But let us come back to Stockton. St. Gertrude's is a new parish; its church is not yet built. Yet its pastor presented four hundred children for confirmation the other day, and organized them into two sodalities, one for boys, the other for girls. On looking over the list of names one finds it hard to say what nationality predominates, Irish, Italian, French, Portuguese, German, Slavonian, Scotch, English being mixed up in bewildering confusion. Our impression is, however, that the palm is to be awarded to the Italians. Stockton, however, is not unique in California. We see more of it in this particular number of the *Monitor*, because it is the San Joaquin number. The pastor of St. Elizabeth's Church, Visitation Valley, San Francisco, had a children's mission preached a few weeks ago by the Paulist Fathers, in which eighteen nationalities were represented. There were Maltese, Manx, Italians, Greeks, Norwegians, Swedes, Portuguese, Spaniards, Germans, Austrians, Hungarians, and Bohemians, besides Irish, to mention only the more numerous of them.

In districts occupied almost entirely by one nationality, the pastor is, as far as possible, of the same race as his flock. But in these mixed parishes they are Irish either from Ireland, or of Californian birth. The conclusion seems to be that we can hold the immigrant from continental Europe if we go the right way about it. It seems that the key to their hearts is love. They are, as a rule, very sensitive. They feel that there is an antagonism to them. They are inclined, therefore, to shut themselves up, like sensitive plants, in the presence of one of alien race. They have strong feelings, and therefore they can not resist one who shows that he loves them. And, after all, this is the only way to spread the Gospel of Christ, which is the Gospel of pure supernatural love.

### Nagging

She had, if I remember rightly, three small children whom she drove before her down the aisle of the rail-

road car to two empty seats near me. Her husband came after her and had with him many heavy evidences of a day's shopping in the city. Bundles, wraps and coats were laid aside, and all went well. Presently the brakeman announced a station, and the wife, who had asked the same question at every other announcement, again inquired of her husband, "Is this our station?" The poor fellow had the look of one who was haunted or hunted, or both, and with fatal precipitation, he said, "No!" He was wrong: it was their station, and when the station was shouted a second time through the car, the wife cast a look at her husband which might have broken the window pane if it had missed him. "I asked you," she began, "and you told me it wasn't." She repeated the same words again and again, now in his direction, now at the children, whom she was hurriedly pushing into their coats, then back at him: then at the bundles, which she caught up in awkward haste. The last I saw of them, he was trying to placate her, and she was making one answer to every argument and every motion: "But I asked you, didn't I? And you told me it wasn't!"

All this happened several years ago, but I have a presentiment that the tune, at whose birth I was sponsor, is still being sung. To tell the truth, she had my fullest sympathy, but now that the poor husband has heard that same tune to the same words and with the same intonation persistently chanted at him from that time to this, I feel for him. He deserved to be electrocuted, but he did not deserve to be tortured for life. She was a nagger.

A nagger is a person who has learnt one tune and then lost all ear for music. A nagger is a self-winding, single-record Victrola. Naggers are more like machines than like anything else; but if a parallel is desired in living things, any summer night by the sea, with the breeze off shore and no mosquito bars, will let loose upon a sleeper a hundred insects of one tune and reiterant persistency.

People who nag have narrow horizons. If they lived on mountains their mole-hills would shrink to their proper dimensions. But they live in the same round of the same duties, and their minds, memories, hopes are always thrown in upon themselves. Like whirlpools, with every revolution they travel a narrower circle until the destructive currents sweep their victims to despair, drowning and death. The woman in the home, the teacher in the classroom, the small boy in a small office, the martinet in a new position, the baby with a toy drum, these furnish the world's supply of nagging. It may be asserted without fear of denial that this sad life could subsist on less of the supply. We wish nagging were as rare as radium; it is almost as deadly in its unceasing emanations.

An exception, perhaps, to the usual prerequisite of a narrow horizon may be found in newspaper nagging. As a rule, the standard of humor is so high in journalists that they do not fall into this dolorous, complaining rut.



Yet newspapers may have fixed ideas as well as individuals, and sometimes get—and deserve—the reputation of a common scold by persistently hounding one man. Education, travel, reading, humor, if possible, are some of the cures for nagging: the best of all is purgatory.

## LITERATURE

### "The Excellent Doctor"

Among the modern biographers of the "Excellent Doctor," the venerable Father de Scorraile's "François Suarez, S.J." (Lethielleux) will undoubtedly hold the place of honor. No one will question the value of the monographs and studies of his immediate predecessors, Reverseaux, Malou, Werner, Simonet, and especially of Dr. Vasconcellos, of Coimbra. But in comprehensive and critical scholarship, in rounded yet facile grasp of the complex problems at issue, in disciplined judgment and firm-poised impartiality, they must yield to the work before us. At a first glance the theme does not seem an alluring one. The walls of a college classroom or a university lecture hall circumscribed the uneventful life of the "Excellent Doctor" and isled it from the eddying currents of the busy, buzzing world. A Jesuit at seventeen, for six years a student of philosophy and theology, a professor for almost half a century, Francis Suarez (1548-1617) lived entirely in the realm of ideas. Toletus taught philosophy at twenty-three, Valencia at twenty-one. A doctor of philosophy at seventeen, Lessius was lecturing at twenty. Vasquez was not yet twenty-five when he began his brilliant theological conferences. Not yet twenty-three, Suarez teaches philosophy at Segovia. He then inaugurates at Valladolid those theological lectures, which were continued at Rome, Alcalá, Salamanca, and for twenty years at Coimbra, with such marvelous success.

In his preface to Bonillay San Martin's translation of Fitzmaurice Kelly's "Spanish Literature," Menendez y Pelayo insists with singular emphasis on the pivotal law of critical and historical investigation, the direct and personal study of original sources. This alone lifts a work out of the worn and seamed grooves of routine, and seals it with the crest of individuality and scholarly independence. Father de Scorraile has studied his Suarez at first hand. He knows his hero's life and times thoroughly. He has for years lived on familiar terms with his ponderous tomes. He has not, then, like some penurious, half-starving guest, "sat at a great feast of learning and stolen the scraps." Out of his own ample stores, he has prepared us a savory banquet, and while the generous courses succeed each other with stately, almost Castilian dignity, the gracious host has drawn for us a life-like, sympathetic, but impartial picture of the great Jesuit theologian. And the picture has a subdued reflection of the atmosphere, the alert vitality, the rich color and plastic tones which we admire in the portraits of the magnificent artist just dawning into fame when Suarez died, Diego Velasquez. As a background he has dimly but vigorously outlined such figures of the Suaresian age as Francisco Vitoria, the reformer of theological studies in the Dominican schools, the keenly logical Bañez, the brilliant Gabriel Vasquez, the Jesuit Plato, the peer almost of the "Excellent Doctor." For if Vasquez has been called the Society's Plato, Suarez is her Aristotle. We catch a glimpse of the cloisters of Spanish universities. We have a fair prospect of that wide, at times clangorous arena, shifting from Spain to Rome where Jesuit and Dominican harnessed in full theological panoply, tilted for Molinism or Thomism, for the *Scientia media* or the *Pramotio physica*, in the cause of free will and efficacious

grace. A large space is devoted to the controversies on grace and the debates of the Congregation "De Auxiliis." Some might deem this an uncalled for digression. We do not think so. Outwardly Suarez was not a principal actor in the scene. Gregory of Valentia and Arrubal were the Jesuit debaters pitted against such sturdy Dominican adversaries as Thomas de Lemòs and Diego Alvarez. But in reality, as Bañez recognized, Suarez by his writings, his influence, his counsels was a protagonist in the drama. These discussions are caviar now to the general public. To the modern mind they seem stale, flat and unprofitable. But in them a world-problem was being discussed from many angles, the problem of human liberty. The exciting controversy proved one thing clearly. The Society of Jesus and her theologians have been accused of a systematized antagonism to the claims of human liberty. Yet, says our biographer, the Society, while discussing the questions fought out so strenuously in this scholastic tourney, maintained the dignity, the prerogatives of human freedom. For she rejected every influence, every grace, and supernatural help, which does not leave to the will perfect freedom of choice and the full responsibility of its acts. In the social and political order, she vindicated that liberty by pointing out to the civil power those limits which may not be overstepped without, in a certain sense, thrusting a declaration of independence and a charter of revolt into their subjects' hands. A glance at the "Excellent Doctor's" masterly "Defensio Fidei" will conclusively prove the last point. It was written to refute the "Triplici Nodo Triplex Cuneus" and the "Apologia" of James I, both stoutly upholding the divine right of kings, his own especially, for he considered himself the divinely chosen depositary of civil and spiritual authority. In the discussion of the origin of authority, Suarez maintains that civil authority is not the immediate gift of God, but given by God to the people collectively and bestowed by it on the monarch or ruler of its choice. The "Defensio" is a splendid treatise on what might be called the "Principles of International Christian Law." That book and portions of the "De Legibus" have deservedly won for their author the title of "The Catholic Grotius."

Father de Scorraile is a historian, not a panegyrist. He "nothing extenuates," but shows Suarez as he was. Anxious to reconcile a text of St. Leo with a decree of Clement VIII, the great scholastic had misinterpreted it. He had in consequence maintained the validity, in case of necessity, of a confession made by letter or messenger to an absent priest. He was condemned by the Holy Office and ordered to expunge the obnoxious passages from his treatise "De Pœnitentia." The decision was a heavy blow. Above all things he prized the orthodoxy and the purity of his doctrine. His biographer gives us a plain unvarnished tale, showing where the great theologian was mistaken.

Again he has unmasked in all frankness the little tactics, the marches and countermarches of the guerilla warfare between the great doctor and Gabriel Vasquez. Their doctrinal differences were trifling and have been exaggerated. Both Jesuits were equipped with all the lore of the schools, both soundly orthodox, strictly logical and luminously clear. Vasquez was brilliant, original, imaginative, eloquent; Suarez solid, conservative, unemotional, calm. The former leaped audaciously but safely to his conclusions; the latter largely, slowly, but surely proved his premises. The verdict of time has, we think, pronounced the second the deeper and the sounder master. The contest lasted for some time. When peace was signed, neither principal had been much injured in the fray.

No man, the high-minded Vasquez least of all, could long remain the foe of Suarez. Dowered with a mind keen enough to sound Truth's greatest problems, this "most scholastic

of the scholastic" doctors, had a will strong enough to make that Truth the standard of his life. Science and sanctity, too often divorced, were wedded in him in loving harmony. His piety was that of a great theologian, tenderly fervent, but sane, reasonable, calm. His religious brethren, daily witnesses of his life, unanimously record that his learning was surpassed by his virtue. He has written a masterpiece on the principles, the laws and economy of the religious life, the classic treatise "De Religione." The work on the Institute of his own Society in which he explains her spirit and her aims is the eloquent tribute of a loyal and loving son. His pure and stainless life was the noblest commentary on his work.

The work of Francis Suarez still lives. His masterpieces, the "De Religione," the "Disputationes Metaphysicæ," the "De Gratia," the "Defensio Fidei" are not yet discarded to the dusty top shelves of our libraries. They still energize in Catholic schools and lecture rooms. The day when his "Metaphysics" will be contemptuously thrust aside, will mark a decay in Catholic philosophy. The great, though not infallible, Chief Justices of the Supreme Court of Catholic thought in philosophy and theology are Aristotle, Augustine and Thomas Aquinas. A little below them Suarez has his seat of honor in that solemn conclave. Neither in philosophy nor theology has he the creative invention, the profound originality, the eagle view and the great grasp of these mighty Three. But he is truly the "Excellent Doctor." He is solid, rounded, complete, always, everywhere. His outlook on great problems is wide, correct and clear. He is excellent in philosophy, excellent in theology. In his "Metaphysics" he almost equals Aristotle in unraveling the tangled skein of "being." In his "De Verbo Incarnato" he is a noble, yet untrammelled interpreter of St. Thomas. Over the most puzzling questions of dogmatic, moral and mystical theology, over the driest problems of Canon Law he has projected the steady white light of his sane, vigorous and splendidly balanced mind. He is bold and sure-footed in speculation, sound and safe in practical application. If to another Jesuit, Denis Petau, must be ascribed the glory of crystallizing to final shape and permanently settling the science of positive or historical theology, Suarez had already blazed the trail. He is thoroughly acquainted with the Fathers, the Councils, the decrees of the Popes. He skillfully collates and compares opinions. He sifts evidence with rare discernment. He knows the bibliography and the history of the question. Diffuse, perhaps even prolix and verbose at times, he is never empty, vapid or jejune. He is of that virile Spanish school, which, as was said at the Vatican Council, learned and wrote its theology, not in the puny octavo, but in the portly folio. If he tunnels slowly through a subject, he never fails to bring up some buried treasure. He handles a variety of themes, he brings to them all keen powers of analysis. Even where St. Thomas has thrust his sickle and reaped a full harvest, he gleams many a golden sheaf. Not only has he great analytical gifts, he can gather the scattered elements of his work into a large and constructive synthesis marked by soundness of judgment, solidity, coordination and unity. And everywhere he manifests a rare, almost unerring instinct for all that is Catholic, substantial, true and noble in the queenly sciences which he taught so long and so well.

JOHN C. REVILLE, S.J.

## REVIEWS

**Memories of My Youth, 1844-1865.** By GEORGE HAVEN PUTNAM., Litt.D. New York: G. P. Putnam's Sons.

Entertaining reminiscences of New York in *ante bellum* days, and of student life in Germany in the early sixties, combine with the author's less novel recollections of the Civil

War to fill this substantial volume. Being born in London, Mr. Putnam could have declared himself at twenty-one an Englishman, had he wished, for there was no general naturalization law then, but when the time for the decision came he was so busy fighting in North Carolina that he completely forgot to choose his country. But he regarded himself an American citizen "by implication." As a boy he met the literary celebrities who called on his father, the publisher, earned a dollar a day assisting in the laying out of Central Park, and after finishing the course at Dr. Anthon's grammar school he went abroad, living in Paris, Berlin and attending later the University of Göttingen. He used to visit now and then French and German Catholic churches and thus records his impressions of the sermons he heard:

The average Catholic preaching is more effective than that of Protestant pastors, at least in any of the State churches. I have never heard in a Catholic pulpit such trivialities and banalities as one sometimes comes into touch with in visits to successive churches in England.

Young Putnam's patience was severely tried by the ignorance of his country that the Germans displayed and by the violent prejudices they entertained against the North. *Die Nordamerikaner* and *die Suedamerikaner* were supposed to be engaged in the "Peninsular campaign" on the Isthmus of Panama, and a distinguished professor assured Putnam that, "Your Republic had its birth in a rebellion and it is now going to its death through a rebellion—and the world will be the better for its destruction." Fierce battles were fought at Göttingen over the Civil War between the English, Prussian and Bavarian students on one side and the Americans, Austrians and Brunswickers on the other. The proctors interrupted the proceedings, but the Yankees subsequently comforted themselves by breaking the windows of the English students. In 1862 the author got his father's leave to come home and go to the front. He served with distinction in Louisiana, was taken captive, imprisoned in Richmond, and before he was old enough to cast his first vote was mustered out at the close of the war. But the latter part of the volume the author has told, to a considerable extent, in a preceding book. The earlier "Memories" form the more interesting portion of the present work. Mr. Putnam's book is not free from errors. Lord Palmerston, for example, could hardly be said to have a "tall form." Mason and Slidell did not embark at Jamaica nor were they captured off that island. The author does not conceal his dislike of the Irish. W. D.

**Irish Literary and Musical Studies.** By ALFRED PERCIVAL GRAVES, M.A. New York: Charles Scribner's Sons. \$1.75.

In this collection of essays and lectures on Irish poets, musicians, antiquarians, and their works, Mr. Graves exhibits the fine Irish spirit and broad national sympathies of such Protestant subjects of his story as Bunting, Petrie, Ferguson and Dr. Hyde, while he supplements and popularizes their achievements. His account of Tennyson's Irish experiences, which led to "The Voyage of Maeldune," of Mangan, Ferguson, Le Fanu, Allingham and Dr. Joyce, are full of varied interest; but the chief value of the book lies between pages 101 and 240, in which the religious and nature poetry of ancient Ireland and the musical value of its airs are illuminatively explained and illustrated. His translations from the Gaelic reproduce the sense, metre and interlacing harmonies of the originals better, perhaps, than any other who has essayed that difficult task, Dr. Sigerson possibly excepted; and his rendering of the religious songs, that are redolent of the finest fragrance of Catholic feeling, is particularly satisfying. The chapters on Petrie, artist, writer, antiquarian, musician and patriot, and on Bunting's musical collections, have historical as well as literary value, and all through the book the reader will get a pleasing insight into the wealth



and worth of the music, art and literature, and the purity of passionate faith, that obtained in ancient Ireland. The announcement that the author is about to issue an anthology of supplementary renderings entitled "Harpstrings of the Irish Gael" will give pleasure to all who are cognizant of his intelligent and reverent appreciation of Ireland's Catholic muse.

M. K.

**Notes of a Son and Brother.** By HENRY JAMES. New York: Charles Scribner's Sons. \$2.50.

Mr. James has followed up his earlier autobiography, "A Small Boy and Others," by a later account of the earlier years of himself and his brother William James. Henry James, it is said by the critics, is hard reading; it is furthermore said that the Americans find him difficult to read. This is hardly stating the case, for he is difficult to read by any one, American or European.

Mr. James is a master in the literary art. With exquisite skill, and unerring judgment, he shows a power of psychological analysis which is at times almost dazzling in its brilliancy. His autobiography is a kind of jig-saw puzzle, of which each piece is of finely polished steel with edges sharp and clear-cut to the highest degree of perfection. It is culture in its highest form; but it is the culture of Epictetus, of Marcus Aurelius, and to the Catholic reviewer there is a sad sweet strain ringing throughout, as of a graceful dying paganism. Yet 'tis a negative rather than a positive paganism: an absence rather than a presence.

The language and style of Henry James are as a literary torrent, a cascade, beneath which the reader reclines, to be deluged, not by myriad glittering drops light and gentle as the falling dew, but by a torrential flow of language, which by its force—and frequently by its ponderousness—overwhelms, like showering rocks. Young, Mr. James certainly must have been at some time in his career, but was he ever a boy? Or is this impression the effect of his peculiar power of analysis developed by later years, and now brought to maturity by experience?

Interesting as are the personal recollections of Mr. James, the principal value of this book must surely lie in its unfolding of the trend of events which went to the making of William James as we know him. It would appear that the peculiar province of the author is not so much to recount experience as to question it: not so much to tell us that events happened, but why they happened; and as the Anglo-Saxon mind is not prone to metaphysics, this may account largely for the difficulty the average American and English reader finds in reading his books.

The picture we have of a vanished American society is delightfully charming, reminiscent, in many ways, of the great days of the Victorian era, and the account of La Farge, the Catholic artist, and his influence on the young Jameses is particularly happy and graceful. In an age of rush and smartness it is refreshing to read of these days of leisured culture, when education meant the training of the whole of the faculties, and not a superficial accumulation of undigested facts for the sole purpose of satisfying examiners. Comparisons are odious, but they force their attention on us at times, and it is doubtful whether modern methods could produce either a William or a Henry James.

H. C. W.

**Spiritual Director and Physician.** The Spiritual Treatment of Sufferers from Nerves and Scruples. From the French of Rev. Fr. V. RAYMOND, O.P. Translated by Dom ALOYSIUS SMITH, C.R.I. New York: Benziger Brothers. \$1.25.

The author of this book is well equipped for his task, as he himself was afflicted in earlier life with a most painful form of neurosis. As chaplain to the Kneipp Institute at Woeris-

hofen in Bavaria, he has, during the past fifteen years, been administering to the ills of thousands of patients. The result is that wealth of knowledge which personal experience affords, broadened and supplemented by the long training of others.

Psychotherapy is not a modern science, only the name is new. There have always existed various neuroses that arise from pathological conditions in the nervous organization. Such cases are interesting from the inevitable reaction of the physical malaise upon the soul of the patient. The average searcher for instruction on the treatment required knows not where to look, for medical books completely ignore the spiritual element in the remedies proposed. Here one is guided by the hand of a Catholic priest who understands and explains the moral cause of neurosis. The necessity of a firm faith is emphasized, as well as the proper acceptance of suffering, the dangers of discouragement, and the difference between sin and temptation. Submission to God's will and rightly controlled prayer are shown to be helps towards cure. The book will be found very useful to a priest who is perplexed by the confessions of those whose bodies demand treatment, no less than their souls. It will also prove of service to all engaged in the care of neurasthenia, hysteria, and psychasthenia.

F. J. D.

**Where No Fear Was.** By ARTHUR CHRISTOPHER BENSON. New York: G. P. Putnam's Sons. \$1.50.

As there are three Benson brothers, all very industrious, a new book can be expected from the family every two months or so. Arthur Christopher's turn apparently has come again, so he is promptly on hand with his volume of essays. Drawing largely on his own experience, he examines the motives and causes of human fear, gives discerning character studies of Dr. Johnson, Tennyson, Ruskin, Carlyle, Sterling and Brontë, and offers a number of sensible and practical counsels on the conduct of life. To cure shyness, for instance, Mr. Benson prescribes asking people questions about things to which they are likely to know the answer. To remedy low spirits and listlessness he suggests living more in company and doing "something different." "If we are snubbed and humiliated," he observes, "it is generally because we have put ourselves forward and taken more than our share." He tells amusing stories of how his own self-importance has been taken down. Having a "living author" in a certain house, one time, was expected to cause great excitement. But the essayist candidly owns: "I was received not only without respect, but with obvious boredom. . . . At last I soared into some transient distinction by the discovery that my brother was the author of 'Dodo.'"

If Mr. Benson would confine himself to literary or reflective essays, and let theology alone, his work would be more agreeable reading. Unlike old-fashioned Protestants, he believes in a sort of purgatory, but not in hell. He writes:

Hell is a monstrous and insupportable fiction, and the idea of it is simply inconsistent with any belief in the goodness of God. . . . I believe with all my heart in a life beyond the grave, in which suffering enough may exist for the cure of those who by wilful sin have sunk into sloth and hopelessness and despair, and even into cruelty and brutality.

Nevertheless, millions of misguided people, some of them even after the perusal of "Where No Fear Was," will persist in holding that when Our Divine Lord said that "These [the wicked] shall go into everlasting punishment," He meant His words to be understood as literally as when He immediately added, "But the just into life everlasting." In such chapters, however, as "Fear of Life" and "Serenity" we have Mr. Benson at his best. "The only personalities," he remarks, "who continue to hold the devotion and admiration

of humanity are the idealists . . . those whose hearts were touched by dreams of impossible beauty, and who have taught us to be kind and compassionate and tender-hearted." Not statesmen and conquerors, therefore, but saints and prophets, poets and sages.

W. D.

**Joseph Pulitzer.** By ALLEYNE IRELAND. New York: Mitchell Kennerley. \$1.50.

This 236-page book of reminiscences presents a striking picture of the famous *World* editor during the last year of his life, and incidentally, of the omniscience, indefatigableness and servile humbleness of whoso would qualify as one of his many secretaries. He had seven of them on his yacht, and the blind and suffering editor kept them continuously on the alert, some in proving their fitness for the position, and all in supplying information on every imaginable subject that could have any bearing on the news and business conduct of his newspaper. He kept a firm hand on every branch, "from advertising to news, from circulation to color-printing," and watched closely the editorials, in which he considered essential, "brevity, directness and style." He would cable to his editors such sayings from the matter read to him as those of Thiers and Lessing, that perfect style was a glass through which you look without being conscious of its presence, that no one can write well naturally, and to acquire a style at all one must labor strenuously. He thought, or at least said, that the *World* and most other American newspapers have a high standard of integrity, and prize accuracy as dearly as a woman prizes virtue. This was in answer to the secretary's view, formed from observation of the *World* and its like, that our popular journals publish, color and suppress news according to the public's appetite, but write elegant and upright editorials. Most will agree that the secretary was half right. The book is interesting and instructive, and while evidently honest, puts Mr. Pulitzer in a better light than that in which his contemporaries regarded him.

M. K.

**The Heart of the Antarctic.** By SIR ERNEST SHACKLETON. Philadelphia: J. B. Lippincott Company. \$1.50.

**Antarctic Penguins.** By Dr. G. MURRAY LEVICK, R. N. New York: McBride, Nast & Company. \$1.50.

The first of these books is a popular narrative of the British Antarctic expedition of 1907-1909, by its leader, and of how he came within 105 miles of the pole when he was forced to turn back. It is a compendium of his larger and more scientific work, suitable to the ordinary reader, and it ought to be very acceptable to boys, to whom we recommend it. The story is told brightly, yet modestly, of many perils and privations endured to win what would seem the barren honor of standing first at the South Pole; and, after all, the honor escaped Shackleton and his companions. Nevertheless, this remains that they have set before us bright examples of all the manly virtues, fortitude, perseverance, forbearance, self-sacrifice, very useful in these easy-going days.

The second, by the naturalist of the Scott expedition, is of special interest to his fellow naturalists, although any observer of his life will read it with pleasure. It, too, is well written, and consequently is attractive from this cause apart from its value as a monograph. Both books are abundantly illustrated with photographs, which, if they lack the beauty of engravings, have the virtue of absolute fidelity to the facts.

H. W.

**Christianity and Ethics.** By ARCHIBALD B. D. ALEXANDER, M.A., D.D. New York: Charles Scribner's Sons. \$0.75.

In the words of the author, "The object of this volume is to present a brief but comprehensive view of the Christian conception of the moral life." The chapters dealing with the Christian ideal, standard and motive, the dynamic of the

new life, the realm of duty, and social institutions, contain some very good things. The deep reverence uniformly shown for the person of Christ is particularly gratifying. In view, moreover, of the unchristian trend of thought prevalent among some who call themselves Christians, the author is to be commended for the uncompromising position he takes on marriage, the home, personal purity as distinct from mere external propriety, and man's solemn duties to God, to himself and to his fellows. Of course, we take exception to the statement that adultery dissolves the marriage tie.

In more places than one, the author leaves much to be desired in clearness of thought and incisiveness of style. Then at times, even the kindest interpretation will scarcely be able to save him from error. For instance, he appears to confound the moral conscience with consciousness, to allow a shifting standard of morality, and to place in Christ the possibility of sin. But it is in his portrayal of Catholic teaching that the author's errors are most conspicuous. Thus on page two, he misrepresents the Catholic concept of moral philosophy; on page fifty-seven we learn that Catholic theology, since the time of St. Augustine, teaches that man by nature is utterly depraved, and that his natural instincts are wholly bad; and on page 177, the Catholic doctrine on faith is very inadequately, if not erroneously, stated. How can this course be reconciled with pretensions to justice and scholarship?

D. J. C.

**The Essence of Astronomy.** Things Everyone Should Know about the Sun, Moon, and Stars. By EDWARD W. PRICE. Illustrated. New York: E. P. Putnam's Sons. \$1.00.

The author of this book has kept closely to his purpose of setting down briefly some of the bare essentials of astronomy. One might question whether all the facts herein collated are "things everyone should know about the sun, moon, and stars." Most men would prefer not to keep in mind many of these facts, but to know where they might be found when needed. With the exception of a chapter on astronomical chronology, recording dates of more important steps in the progress of the science, there is nothing in this book which can not be found in any good text-book of astronomy. Nor is it the author's intention that there should be. He claims not originality, but compilation. In this respect, the book might serve for concise reference. But it is hardly likely that one who has read through the book will conceive such great enthusiasm for astronomy as to desire to delve deeper into the "greatest and most ancient of the sciences." The earlier half of the book, on account of its methodical statement of facts, is not apt to prove very interesting for continued reading. The latter half runs more smoothly and is more interesting. On page 186, there is a brief reference to Galileo, of course, and to Bruno, the latter "burned at the stake for refusing to abandon such heretical beliefs" as holding to the Copernican theory. There is no indication by the author that "heretical beliefs" here should be understood, not in a scientific but theological sense. The insinuation is quite the contrary.

M. C. B.

## BOOKS AND AUTHORS

P. J. Kenedy & Sons announce for early publication, "Lisbeth: the Story of a First Communion," by Mary T. Waggaman, and "Cranberry Claimants," by Rosa Mulholland, and next fall they will bring out "Prodigals and Sons," a volume of short stories, by John Ayscough. Benziger Bros. will soon publish "A Man after God's Own Heart," a biography of Father Paul Ginac, S.J., and "The Life of Venerable Louis Marie Baudouin, Founder of the Ursulines of Chavagnes," both books being translations from the French; a volume of "Retreat Notes," by Mr. Henry Owen-Lewis, and a story by W. Hall-Patch, en-



titled "The Conversion of Caesare Putti." Longmans, Green & Co. announce a new book by Father John Rickaby, S.J., entitled "Index to All the Works of John Henry Cardinal Newman," and "Ontology, or the Theory of Being, an Introduction to General Metaphysics," by the Rev. P. Coffey, Ph.D. Maurice Francis Egan is writing a life of St. Vincent de Paul, and his novel, "The Ivy Hedge," now running in the *Ave Maria* will soon be out in book form. "The Religious Poems of Richard Crashaw" is the latest number of the "Catholic Library."

Father Ludwig Bonvin, S.J., whose hymn-book, "Hosanna" was favorably reviewed in our issue of November 12, 1910, has recently been honored by receiving from the Holy Father through Cardinal Merry del Val a warm commendation of the work. The letter runs:

Be assured that your "Hosanna" has given great pleasure to the Holy Father. This hymnal shows the great endeavors which, as we were informed, you are making towards the perfecting of the chants of the Church and the restoration of sacred music according to papal prescriptions. These endeavors bring joy to the Holy Father and are worthy of a religious, who, as is proper, should have very much at heart the beauty of God's house. Accept, then, both the congratulations and the thanks of the August Pontiff; receive also the Apostolic Benediction, whereby he graciously commends you and your labors to God.

As Father Bonvin has devoted his life to the cause of sacred music, the catalogue of his published compositions being a long one, these words of approbation from Pius X are well deserved.

The Philadelphia *Standard and Times* has made an unwonted slip in literary matters. Correctly informing an inquiring reader that the exquisite poem, "My Life is like a Summer Rose," was written by Richard Henry Wilde, it conferred on that poet-jurist a still more beautiful poem "The Dying Girl." This touching combination of art and pathos, often admirably discussed by Father Russell in the *Irish Monthly*, was written by Richard Dalton Williams about a girl from his own neighborhood in Tipperary, who died under his care in a Dublin hospital, where,

Descending swiftly from the skies  
Her guardian angel came;  
He struck God's lightning from her eyes  
And bore Him back the flame.

Wilde was a Protestant Irishman and, like Williams, did most of his best work in the Southern States of the Union; but only a Catholic poet could have written "The Dying Girl."

Miss Georgina Pell Curtis, the author of "Beyond the Road to Rome," writes to correct the assertion made by a reviewer in our issue of April 25th that "all the contributors" to the volume are "residents of the United States," and that the "book is distinctly American":

Mrs. Baker, Mgr. Benson and Father Maturin are English; Mr. Wilson and Prof. Stockley are Irish; Justice Beck, Mr. Kennedy and Mr. Mackintosh are Canadians. Moreover, Mr. Beesley, Mr. Boyce, Mrs. Buchanan, Father John E. Copus, Mr. Ferris, Father Hawks, Mr. Goodrich, Mr. Mason, and Mr. Tait, are English or Scotch, born and brought up in the British Isles, and only living in America since they were grown up. Mr. Linduer and Mr. Landin are Swedes, born and brought up in Sweden. Then, as regards the religion of the contributors, the majority are converts from Episcopalianism; that is only natural, because both here and in England, the larger number of converts, and especially of prominent converts, are from that church, and while personally the worldly aspect of "prominence" is repugnant to me, I have to deal with publishers who would not take a book of the kind unless the contributors are well-known converts. As a matter of fact, however, the religion of a number of the converts is not stated; but the faith they left includes the Hebrew, Presbyterian, Lutheran, Methodist,

Swedenborgian, Baptist, Unitarian and Congregational. But some professed no creed at all.

No one would be more willing than our reviewer to correct the mistake, which, no doubt, was entirely due to inadvertence.

In "Letters from Home" John Ayscough is contributing to the *Ave Maria* a young convert's impressions of the Church. The papers are in the author's happiest vein and will make an excellent book. Here is his account of a visit to a religious house:

One of the first convents I ever was in (up at Oxford) was one of the Poor Sisters of Nazareth. One of the Sisters, a dear little Austrian countess, showed me over it. I found her scrubbing a passage, with her habit tidily "kilted up," as they say in Scotland—the merriest creature, who seemed to make homely little jokes for the sake of laughing rather than as if she thought them very witty. But she was as tender and reverent with the broken-down old men and women as if they were ex-kings and ex-queens in exile. And to see her with the orphan children was quite enough to prove the silliness of calling nuns "old maids, dressed alike, in a big house." It seemed ridiculous to call those children orphans with such mothers as God had found for them. And yet if those ladies had really been old maids, living alone with their cats and their crochets, contributing to the universe a little whist and a little vinegar, no one on earth would find fault with them, or want government inspectors to go and see whether they beat or starved or bullied their maid-servants. Nazareth House is quite wonderful. The word "Home" for a house of "organized charity," where old or young waifs and wanderers are put away, gives one a bleak shiver; but Nazareth House is simply a home, as intimate and equal, as friendly and cheerful as any conceivable.

Following this are the adventures he had at a Carmelite convent—a thoroughly Askewish piece of writing. When Mgr. Bickerstaffe-Drew, by the bye, read in our issue of May 9th that he "is a retired chaplain in the British army," he seized his pen and wrote the erring editor:

Though I live in a particularly retired situation, and am of a retiring disposition, I shall not be a retired chaplain for another four years. I am still on the active list, and that is why I have so much less time at my disposal for writing than people generally suppose.

Let us hope that John Ayscough will give us some day the "Reminiscences of a Retired Army Chaplain."

## BOOKS RECEIVED

### Beaziger Brothers, New York:

Altar Flowers and How to Grow Them. By Herbert Jones. \$0.90; Sweet Sacrament Divine. By Very Rev. Charles Cox, O.M.I. \$0.35; Constitutions of the Friends of Jesus and Mary. By Rev. Peter Geiermann, C.S.S.R. \$0.15; Roma, Part IV. By Rev. Albert Kuhn, O.S.B. \$0.35; Roma. Die Denkmale des heidnischen, unterirdischen, neuen Rom in Wort und Bild. Von Dr. Albert Kuhn, O.S.B. \$6.50; Perilous Seas. By E. Gallienne Robin. \$1.25.

### William Briggs, Toronto:

In the Heart of the Meadows, and Other Poems. By Thomas O'Hagan. \$1.00.

### The Devin-Adair Co., New York:

Fred Carmody, Pitcher. By Hugh F. Blunt. \$0.85.

### B. Herder, St. Louis:

Im Dienste der Himmelskönigin. Von Peter Sinthern, S.J. \$1.10; St. Catherine of Sienna. By F. A. Forbes. \$0.30; St. Columba. By F. A. Forbes. \$0.30.

### Houghton, Mifflin Co., Boston:

Clark's Field. By Robert Herrick. \$1.40; Where the Oregon Rolls. By Dallas Lore Sharp. \$1.25.

### George W. Jacobs & Co., Philadelphia:

Raphael Semmes. By Colyer Meriwether. \$1.25.

### P. J. Kennedy & Sons, New York:

The Shadow of Peter. By Herbert E. Hall, M.A. \$0.70.

### The Macmillan Co., New York:

Heroes of the Dawn. By Violet Russell. \$1.75; Who's Who in Science (International) 1914. \$3.75.

### C. V. Mosby Co., St. Louis:

Crime, Its Causes and Cure. By Thomas Speed Mosby.

### Oxford University Press, New York:

The Dream of Gerontius and Other Poems. By J. H. Newman. \$0.60.

### Fr. Pustet & Co., New York:

Theory and Practice of the Catechism. By Dr. M. Gatterer, S.J., and Dr. F. Krus, S.J. \$1.75.

## EDUCATION

## Mother Stuart's Impressions

Mother Janet Erskine Stuart, Superior-General of the Religious of the Sacred Heart and author of the well-known work on the education of Catholic girls, is making a visitation of the houses of her Order in the eastern United States. She has previously visited the Sacred Heart convents in Japan, Australia and Canada. Mother Stuart, who is a convert, is a granddaughter of the second Earl Castlestewart, male representative of the royal house of Stuart.

Since the expulsion of the religious orders from France, the mother-house of the Religious of the Sacred Heart, where Mother Stuart makes her home, is at Ixelles, Belgium, the former mother-house in the Rue de Varennes, Paris, having been confiscated by the French Government. Although this is Mother Stuart's first visit to this country since she became Superior-General in 1911, succeeding Reverend Mother Digby, it is really the third time she has come to the United States. Her first visit was made in 1898, when she accompanied Mother Digby on her visitation, and her last in 1900, when she stopped in New York after her own visitation of the houses in South America and the West Indies. Mother Stuart says that the thing that has impressed her most is the wonderful progress made by the Church in America since that time. This progress, she thinks, would not be so patent to those living in the midst of the activity and rapid growth. The strength and influence of the Church, the spread of the lay apostolate, and the multitude of charitable enterprises are to residents a gradual and almost imperceptible development, but a visitor can not but be impressed by what has been accomplished and what is being done.

Reverend Mother Stuart readily conceded that the Japanese are the most extraordinary of the types she has encountered in her travels. They are waking up, and they learn readily. They are idealistic, but there is an odd element of unexpectedness about them. It can not be anticipated that they will do under given circumstances what an Occidental would naturally do. They are utterly without respect for all authority save that of the members of the royal family, and Mother Stuart cited as a case in point, a newspaper clipping which had recently reached her and which contained a violent attack upon all the government officials, and in a tone such as a disgruntled schoolboy might use against the cause of his grievance. Our Reverend visitor spoke of the opinion which she had heard expressed to the effect that the Chinese will develop, if not so rapidly, at least more steadily, and that they will eventually outstrip the Japanese in material progress.

The Church in Australia is growing rapidly, and she found there what she had been accustomed to in England and Ireland and what she misses in Belgium,—the wonderfully close relations between priests and people. In England and Ireland the priest is the warm friend of his parishioners; they go to him with their joys and he comes to them in their sorrows, but in Belgium things are different. The intercourse of the people with their priests, while always courteous and pleasant, is more official.

Mother Stuart is, of course, deeply interested in educational matters. Her own views are set down at length in the work which she wrote while superior-vicar at Roehampton, England. These views are carried to a practical issue in the classrooms of countless convents, and they are such as one who has had the privilege of being trained according to them is tempted to dwell upon with enthusiasm. She considers that a great step has been taken in the secular recognition of the excellence of Catholic education in this country by the admission to public high-schools without further examination

of the pupils of some Catholic academies and parochial schools. She cited as another instance of this recognition the frequently explicit preference of employers for the services of young men and women whose religious training is calculated to render them more reliable and conscientious in the discharge of duty, while not detracting from their ability to perform the work required of them.

The Reverend Mother's decided views do not prevent her from keeping in touch with various educational trends. She expresses herself as placing little faith in recent fads, such as the Montessori system, which she considers characteristic of the age, but only to the extent that every age has its characteristic fads and movements, short-lived in proportion to their extremity. The Montessori system she believes to be practically exploded in Rome, where, she says it was hailed as something unique. On being informed that it was at its height in this country she did not seem unduly concerned, being plainly of the opinion that it is a passing fancy, based on the failure of those who take it up to grasp the faulty philosophy which underlies it. In this connection Mother Stuart spoke approvingly of the inclusion of at least the elements of Catholic philosophy in a curriculum for girls in an age when clear thinking and a trained judgment are so essential to a Catholic's panoply of defence.

The Barat Settlement House in Chrystie Street was the object of Mother Stuart's enthusiastic approval. She is heartily in favor of this work among people exposed to the proselyting energies of non-Catholic bodies; not, however, of house to house visiting by young women. She likewise spoke of the vast need for lay teachers of Christian doctrine where religious education is not universal.

In speaking of Sacred Heart pupils who had achieved success in literature she praised the work of Miss Repplier, Miss Guiney and Miss Boyle O'Reilly, author of "Heroic Spain." Miss Repplier's articles, sane, humorous, and dealing with questions from a Catholic standpoint, she was sure must reach an audience that would not otherwise be shown things from this point of view. Miss Guiney, despite her residence abroad and conquest of the field of English history, ranks as an American; her "Life of Blessed Edmund Campion," said Mother Stuart, is a little gem. The distinguished visitor's warmest praise was for the "Catholic Encyclopedia," which she called her "constant source of reference." This tribute from a woman of such influence over education in so many parts of the world is no slight testimony to the worth of the great compilation produced under American supervision.

B. M. KELLY.

## ECONOMICS

## Seaweed and its Extracts

More than once in this column the possibilities of seaweed as a source of potash have been considered. Some account, therefore, of the use of seaweed for this purpose in the British Isles, may be interesting. On the south coast it is used freely as a fertilizer, that is to say, to yield its salts to the soil, without other intermediary process than a mixing with sand and earth to hasten decomposition. The decomposed weed is then used in conjunction with guano and phosphates according to the needs of the soil. The Scilly Islands, off Land's End in Cornwall, enjoy a very mild climate on account of the warm ocean current that bathes them. Their inhabitants have developed, of recent years, a large trade in market gardening. Here seaweed is employed constantly; each gardener having his stock in continuous process of decay, so as to fit it for use. The soil is light and as many as fifty tons of weed per acre are used to enable it to



support the continual heavy cropping. In Kent the weed is spread fresh over meadow lands and hay fields in the beginning of autumn, and is left until just before the grass begins to sprout in the spring, when it is raked off. From ten to fifteen tons an acre are used. It is also spread before ploughing and is held to benefit all farm crops. The Channel Islands, like the Scilly Isles, do a great deal of market gardening. The soil, being heavier, does not call for as much weed. With this is mixed usually from four to five hundred pounds of artificial fertilizer per acre. In none of these places is the collection of weed a distinct industry. In the islands every farmer is within easy distance of the shore. On the mainland weed is used chiefly by those not too far from the sea to send their carts and collect what they need.

On the western coasts of Ireland seaweed is still burned for the extraction of iodine, though the introduction into its manufacture of other sources has caused a falling off in the industry. The salts useful in agriculture are principally potassium carbonate, chloride and sulphate. The burning process, in which the weed is burned very slowly in shallow pits, causes a great deal of waste, both on account of the volatility of the valuable elements and the solubility of some of them. It is clear that if the seaweed industry is to be profitable, one must use a process at once economical as regards apparatus and fuel, and saving, as regards the substances to be extracted. So far as the iodine is concerned, a method of extracting it by superheated steam is highly recommended. Moreover, this process leaves the rest of the weed with its salts intact, although on account of the drying effect of the steam there must be considerable efflorescence. However, as this operation takes place in an enclosed space nothing is lost.

In Scotland the industry is pursued as a regular commercial enterprise. Over half the weed used is brought from Norway, the rest is collected chiefly among the Hebrides. It results in the extraction yearly of sixty tons of iodine and three thousand tons of potassium salts. As the trade price of commercial iodine is between \$2.75 and \$3 a pound, and of potassium iodide between \$3 and \$3.50, the value of the iodine extracted is considerable. Besides the potassium salts will be worth on an average about \$35 to \$40 a ton. The processes used in extraction are the secret of the manufacturers; but it is believed by some who have the opportunity to judge, that they are of no very high scientific character. As for the superheated steam process, though it is to be commended for its saving properties, many hold that its expense is proportionally greater than that of the old burning method, and consequently that it can not be successful commercially. It seems certain that the Scotch manufacturers do not use it. There is an opportunity, therefore, for American inventiveness to discover a method both cheap and effective of treating seaweed. When one considers the growing demand for potassium salts and the value of iodine as a by-product, he will be convinced that, given the suitable process, there are wonderful possibilities in the immense seaweed beds of the Pacific Coast, which are heightened beyond measure by the opening of the Panama Canal and the establishment of a round the world trade route with its accompaniment of cheap freights. For it must be remembered, as we have said over and over again, that every port on the North Pacific, from the Aleutian Islands to Panama, will be on that route or within easy distance of it. The more the industries, therefore, set up in the North Pacific, the greater will be the trade and the lower the freights, and so, the greater the prosperity of the whole region. There ought to be practical men in San Francisco, Portland, Seattle and Vancouver to look into this very useful matter.

H. W.

## NOTES AND COMMENTS

Since the wholesale conversion last year of the Anglican Benedictines in South Wales, close upon twenty-five Anglican rectors, vicars and curates have been received into the Church in England. With two or three exceptions all are unmarried, and are, therefore, hoping to enter the priesthood. The Beda College, which is attached to the English College at Rome, is already filled to overflowing with ex-Anglican clergymen, who are pursuing their theological studies.

The monthly meetings of the Holy Name Society that are held in the churches of New Haven and Litchfield Counties, Conn., are now concluded with the "Distribution of Catholic Literature." The publications of the America Press, the Catholic Truth Society, the Social Reform Press and the Columbus Press are procured in large quantities and handed to the members as they leave the meeting. In one Society last year 600 copies of the *Catholic Mind* were thus disposed of and more than 1,000 copies of the *Live Issue*. In this way a taste for Catholic literature is developed and the members of the Holy Name Society are fortified against the attacks of unbelievers with whom they are in daily contact. This shrewd Connecticut plan is worthy of wide adoption. The spreading of Catholic literature will promote, admirably, the objects of the Holy Name Society, prolong and intensify the effects of its monthly meetings, and develop in its members a taste for good reading.

Messages from a world other than ours are becoming frequent of late. The suffragists have just received one which reads:

They're crazy, that's a fact; but there will be bloodshed unless there is a settlement. I think without doubt the Crown and the Houses of Parliament must yield with dignity or England will have the blackest page in her history in the near future.

There is scarcely a house, I mean a family, of distinction which has not within its fold members who are thoroughly in sympathy with the justice of the demands of the women.

England is justly proud of her history, of her achievements, of her age, and of the material things which typify, commemorate, substantiate that history; and it is a great, an appalling disaster that the minds of her people should be driven to such sacrilegious destruction, that these mementos of her past greatness and glory can be ruthlessly destroyed.

The island bids fair to be disrupted. Stubbornness must yield to justice, God's law. We do not condone depredations such as now existing, but I do assure you that blood will run red on England's soil if justice is not obtained. Might can not, as in the past, make right.

The value of this is dubious. In the first place there are spirits of darkness as well as spirits of light. At any rate the spirit that communicated this message was reckless to a fault. If the militants believe him an angel of light, English bishops may be given a chance to nurse broken heads. If they believe him an angel of darkness, the axe will fall some place else, probably in Parliament.

The *Catholic Columbian* thus summarizes and comments on a letter that recently came to that paper:

My interesting friend, dilating upon how strong bigotry is, says that in the country in which he resides there is a large Catholic population, nineteen churches, a theological seminary, a novitiate, a motherhouse of Sisters and several convents, and yet the county is flooded with anti-Catholic papers and pamphlets—chiefly instigated by designing politicians. He states that the Catholics of his town pay about sixty per cent. of the taxes besides supporting their own school, and the Catholic church building cost more than all the other churches in the place combined, yet the public school commencement exercises are held in a Protestant church and two or three of the Protestant clergy are to take prominent part in said exercises. Well, that seems to be the usual mode

of procedure in most localities—the public schools are looked upon as an adjunct of Protestant churches. For peace sake, we sort of submit and let it go in the old way. Some day we may wake up and make a fight.

What the *Columbian's* correspondent says of his town is quite as true about hundreds of other communities in the land. If the public high schools belong to Protestants, it is only fitting, of course, that the graduating exercises should be held in Protestant churches and that ministers should preside. But if these high schools are public, and not sectarian institutions, Catholic taxpayers must insist that the graduating exercises shall not be held in Protestant churches. Moreover, the time to "wake up and make a fight" against unjust discrimination is not "some day." It is now.

A short time ago Southern Presbyterians, in assembly at Kansas City, fulminated against Romanists. More recently still Southern Baptists blew a blast that threatened the very life of every unhappy Papist in the land. At their meeting in Nashville they resolved and decreed that 2,500,000 white Baptists viewed with alarm "the effort of Roman Catholicism to gain control of and fasten its faith and fallacies upon the people of this Government." Then there came a protest against Rome's official at Washington, who is sent there to influence politics. After that President Wilson and other high dignitaries were condemned for fraternizing with Papists. Catholic schools, convents and reformatories were denounced; so too were

judges all over the country who sentence young girls brought before them in juvenile courts to Catholic schools, instead of to State reformatory institutions, where the penalty for crime is relieved from the girls in many instances on condition that they will enter Catholic convents and give themselves to the Catholic Church.

Press reports assure us that all this was most popular and passed the assembly after a worthy Texan lifted up his voice to say it would serve as a warning of more drastic action later if the drift of the times was not changed. Said he: "This is a shot fired in front of the ship, saying to the ship: 'If you keep coming on, we will shoot through you.'"

Thus spoke the white Baptists; and it really looks as if the last hope of Papists rests with black Baptists. At the time the Nashville assembly was waxing eloquent another Baptist convention, in session at Frankfort, was resolving:

Whereas, We realize the difficulty and unpleasantness in dealing with the automobile spirit, we advise all churches not to allow their members to own or operate an automobile, automobile truck, motor cycle, or any motor vehicle, at least until such time as they become in general use or until we get more light on the subject.

Three thousand votes were cast against automobiles and three for them. Yet 956 cars brought the delegates to the convention. Perhaps the Nashville convention was even less in earnest than the Frankfort assembly. Our ship may not be riddled after all.

Father Michael J. O'Connor, S.J., whose name is in honor among all the readers of our review, has been called away by superiors into other fields of work. He has been efficiently active as a staff member of *AMERICA* since the day of its establishment, and for a time served as its editor-in-chief. The present solid financial position of the review is due to his efforts, since *AMERICA* depends for its existence solely upon the daily returns of its own business office, over which he presided. Besides his many other labors in the interest of *AMERICA*, Father O'Connor has long been in charge of the educational column in its pages. Before devoting himself to his duties upon the staff of our paper he had been known throughout the country as one of the leading Jesuit educators. As professor, prefect of studies and college president, he had fitted himself by study, thought and experience to become an

authoritative exponent of Catholic ideals in education. The wider survey of the field which his position upon *AMERICA* gave him made it possible for him to send forth timely warnings against the many unprofitable and dangerous educational innovations of our times. Whatever new duties may lie before him, we are certain that he will never lose his interest and affection for the great enterprise to which five of the most valuable years of his life have been devoted. *AMERICA* is a mission in itself. It is answering in the most effectual way one of the greatest needs of the Church and country at the present critical moment. Upon the work accomplished now by the Catholic Press and the propaganda in its favor, much will depend for the future of Christian Democracy no less than of Catholicity in America. It is a privilege to assist, in whatever way, in the promotion of such an enterprise, whether from without by increasing its sphere of readers, or from within by directing its energies and perfecting its efficiency. Father O'Connor has long labored faithfully in this great undertaking, spending himself for the cause. We now wish him a hearty God-speed upon all his ways.

Readers of *AMERICA* may find interest in a letter of a Protestant correspondent, which we quote in part:

Thinking that perhaps I had become a trifle narrow-minded in that I only read Protestant literature, I have since the beginning of the year been reading *AMERICA*, the *Tablet* and several other Catholic papers in order that I might learn a little more of the other side of this great religious question as it were.

And speaking of patriotism! The article in your issue of May 9, commenting on "loyalty of Catholics in our Mexican crisis" is laughable. I suppose you did not notice the following article in a recent issue of the *New York Times*?

O. E. McCaskell, an official of the Tampico Telephone Company, tells of the shooting of a Catholic priest who was captured in the act of firing on the marines from the tower of his church.

"This fellow seems to have been a sure enough bad 'un', as the saying goes," said Mr. McCaskell. "It seems that his church had been under suspicion for two days, but his assurances to the marines that nobody was in there and the fact that nobody could be found when he escorted the bluejackets through the edifice served to afford him temporary safety in his course.

"Finally a company of our boys surprised the 'sainted' man in his tower, surrounded by a pile of shells—loaded and empty—busy at his murderous work. He had two rifles, apparently using one until it grew too hot for comfortable handling and then changing for the other. The priest was escorted to the ground with more despatch than ceremony and backed up against the wall of his own sacred church. Then he was filled with bullets. It was another 'dobe party'."

And yet a Catholic would tell me that these same priests who shot down our American boys are greater than God, in that they can offer God as a sacrifice at Mass?

This letter betrays a state of mind peculiarly interesting. The writer read *AMERICA's* article on patriotism, and the canard of the *Times*, but just happened to miss the statement printed in *AMERICA*, proving the outrageous story about the priest, false. The logic of the writer's letter is interesting. Reduced to plain words it is: A Mexican priest fired on American marines who were invading his country. Therefore *AMERICA's* protestations that American Catholics are loyal to the American flag are laughable. Is this reasoning too profound for the ordinary mind of an editor; or, is the logic displayed more laughable than *AMERICA's* words on patriotism? The writer's knowledge of Catholic doctrine about priests is evidently as extensive and accurate as his logic. Further comment would not be called for, did it not seem necessary to draw the attention of the editors of our secular papers to the harm they do by printing calumnies.